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4
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"THE UNFADING FLOUWER OF THE MOTHER OF GOD"

The icon has been painted under the influence of an ancient hymn by which the Orthodox Church glorifies the Most Holy Theotokos: "Thou art a ground of virginity and an unfading flouwer of purity." The flouwer in the Theotokos' hand is a sign of the unfading virginity and chastity of the Most Pure Virgin. Feast day of the icon is April 3/16. The holy martyrs, Empress Aleksandra (feast day, April 23/May 6) and Agape (feast day, September 17/30) forestand the Theotokos

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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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EASTER MESSAGE

from His Holiness Patriarch PIMEN of Moscow and All Russia

to the Archpastors, Pastors and All the Faithful Children
of the Russian Orthodox Church

CHRIST IS RISEN!

"O come, all ye faithful, let us adore Christ's holy Resurrection".
(Easter Service)

Through the goodwill and mercy of the Lord we are once again meeting the feast of Christ's Holy Resurrection, and the joy in the Lord, Risen from the Dead, binds us with the bonds of Christian love.

We bow before the most great and boundless love of God; moved by it the Son of God our Lord Jesus Christ came down to Earth and was made incarnate, suffered and died on the Cross for us, for our sins, and rose from the dead *for our justification* (Rom. 4.25).

The Holy Prophet Isaiah says: *With his stripes we are healed* (Is. 53.5). Through His Incarnation and Resurrection, Christ healed our spiritual leprosy, eliminated the aftermaths of our first parents' sin and granted us the possibility of purification from our sins in the Sacrament of Penance and the Sacrament of the Holy Eucharist, and of sanctification by the grace of other Holy Sacraments.

In Christ we were made new creatures (2. Cor. 5.17) and through faith in Him—the children of God (Rom. 8.16) by grace. What can be greater than this? What mercy can be compared to this?

Let us thank our Saviour *in psalms and hymns and spiritual songs, singing and making melody in [our] heart to the Lord* (Eph. 5.19). *Bless the Lord, O my soul, and forget not all his benefits* (Ps. 103. 2).

In the magnificent Easter hymns, together with the entire Holy Church, we offer Christ, Risen from the Dead, the gift of our love, offer our joys and sympathies, and our adoration: "Yesterday, O Christ, was I buried with Thee, and today I rise again with Thee in Thy rising. Yesterday was I crucified with Thee: Do Thou Thyself glorify me, O Saviour, in Thy Kingdom."

St. Gregory of Nazianzus, a great Church Father of the 4th century, says: "He who gives all, offers everything as a gift to God, Who gave Himself for our sakes as the price of redemption, can give nothing that will equal the offering of himself to Him, understanding the power of the Sacraments and becoming everything for Christ just as He became for us." That is to say, all our gifts will have no value if we ourselves do not become everything for the sake of Christ.

And what does "everything for Christ's sake" mean? It means to have living faith in Him and in His Resurrection; to be faithful to His teachings given to us in the Holy Gospel, and to follow unswervingly the *good, and acceptable, and perfect, will of God* (Rom. 12.2); to fulfil diligently one's everyday duties; to labour selflessly for the well-being of one's neighbour and the prosperity of our country; to contribute through prayer and labour as much as possible to the cause of charity, and peacemaking, which will help promote a lasting and just peace for all humanity; to bear one's cross given by God with patience, humility and devotion to Divine Providence.

Congratulating you, beloved in the Lord archpastors, fathers, brothers and sisters in the Motherland and beyond her boundaries, on the occasion of Christ's Holy Resurrection, I salute you with the kiss of joy in Christ and accept it in response from you as a sign of our sacred communion.

May the Lord, in Whom we believe and in Whom we trust, teach us what is befitting for Christians to do for the glorification of His Most Holy Name and from what to

refrain, in order that our minds may be illumined with the Easter light of the Resurrection, and our hearts abide in the peace of the Holy Spirit and be comforted by joy in the Holy Spirit, Who is the true Mentor and Comforter of all of us who believe in Him.

We pray constantly with you and for you. And you too do not forget us, beloved, in your holy prayers.

I call upon you, dear children of the Russian Church, in the words of the Holy Apostle Peter: *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen* (2. Pet. 3. 18).

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

PIMEN, Patriarch of Moscow and All Russia

Easter 1989
Moscow

Congratulations to the Primate of the Georgian Orthodox Church

**To His Holiness and Beatitude Catholicos-Patriarch of All Georgia,
Archbishop of Mtskheta and Tbilisi, ILIYA II**

Tbilisi

Cordial congratulations, Your Holiness, on the occasion of your 55th birthday. I prayerfully wish that the All-Merciful Lord give you strength for many more years to come in your blessed primatial ministry for the good estate of the Georgian Sister Church.

With invariable love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

December 2, 1988
Moscow

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also congratulated the Primate of the Georgian Orthodox Church, His Holiness and Beatitude Catholicos-Patriarch of All Georgia, Iliya II.

To Patriarch PIMEN of Moscow and All Russia

Moscow

Your Holiness, dearly beloved brother in Christ, my sincere gratitude for the congratulations and prayerful good wishes on my 55th birthday. I wish Your Holiness good health and happiness, and further prosperity to the Holy Russian Orthodox Church.

With brotherly love,

ILIYA II, Catholicos-Patriarch of All Georgia

December 5, 1988
Tbilisi

Patriarchal Ukase

The Ukase of His Holiness Patriarch PIMEN of Moscow and All Russia of December 30, 1988

Having analyzed at the last session of the Holy Synod the great amount of labour involved in the preparation for celebration of the Millennium of the Baptism of Russia at the close of the 1988 jubilee year, I find it meet:

1. To elevate Bishop VALENTIN of Vladimir and Suzdal to the dignity of ARCHBISHOP for his labour in organizing and carrying out the jubilee solemnities in Vladimir and Suzdal.

2. To elevate Bishop ALEKSIY of Zaraisk to the dignity of ARCHBISHOP for his labour in preparing and holding the Jubilee Local Council at the Trinity-St. Sergiy Lavra and in connection with the duties of Chairman of the Economic Management of the Moscow Patriarchate.

3. To award the Patriarchal Cross to Archimandrite TIKHON, Father Superior of the Monastery of St. Daniel in Moscow for his labour in preparing and holding the jubilee solemnities at the monastery.

Condolences to the President of the Council of Churches of Jamaica

Kingston, Jamaica

Dear Brother in Christ,

On behalf of the believers of the Armenian Apostolic Church, the Church of the Seventh-Day Adventists, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church in the Latvian SSR, the Evangelical Lutheran Church in the Lithuanian SSR, the Evangelical Lutheran Church in the Estonian SSR, the Methodist Church of Estonia, the Russian Orthodox Church, the Russian Orthodox Old Believers Church and the Grebenshchikovskaya Old Believers Community in Riga we express to You and through You to the people of Jamaica our deep condolences over one of the greatest disasters in the history of your country—the Gilbert hurricane. Together with all citizens of the Soviet Union, Christians mourn over the consequences of the tragedy: human victims, wiped out crops, destroyed buildings and people's homes. The Churches of our country, wholeheartedly sharing your grief, add their donations to those of our public organizations and citizens and send their material assistance to the Council of Churches of Jamaica through the Soviet Committee of Solidarity with Peoples of Latin America. May the All-Gracious Lord hearken to our prayers for the speediest overcoming of the consequences of this natural calamity.

With much love in the Lord,

VASKEN I, Supreme Patriarch and Catholicos of All Armenians

Mikhail KULAKOV, President of the Church of the Seventh-Day Adventists in the RSFSR

Vasily LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists

ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi

Erik MESTERS, Archbishop of the Evangelical Lutheran Church of Latvia

Jonas KALVANAS, Bishop of the Evangelical Lutheran Church of Lithuania

Kuno PAJULA, Archbishop of the Estonian Evangelical Lutheran Church

Olav PÄRNAMETS, Superintendent of the Methodist Church of Estonia

PIMEN, Patriarch of Moscow and All Russia

ALIMPIY, Old Believers Metropolitan of Moscow and All Russia

Alexei KARATAEV, Chairman of the Executive Board of the Grebenshchikovskaya Old Believers Community in Riga

September 30, 1988

New Year and Christmas Festivities Patriarchal Cathedral of the Epiphany

His Holiness Patriarch PIMEN's Address

I thank God that He has granted me the joy of celebrating this wonderful Christian feast together with you again; I thank God that I can again see our dear faces and hear your voices.

I thank you, dear Vladyka Metropolitan Yuvenaliy, for the festal greetings, for the prayers and good wishes.

And in response to your address I would like to embrace paternally all of you gathered here and prayerfully salute each of you with a *holy kiss* (Rom. 16. 16), with which Apostle Paul saluted his disciples and brothers in Christ.

"Come, let us greatly rejoice in the Lord as we tell of this present mystery," the Holy Church solemnly invites us today by her canticles in honour and glory of the Nativity of Christ.

We are all filled with Christmas joy, but what can we say of the mystery which, according to the Apostle, was hidden from ages, *but now is made manifest to his saints* (Col. 1. 26).

Let us hear what St. Innokentiy of Kherson says about this: "The more we pondered over this mystery of the manifestation in the flesh of the Son of God,

the less we found in ourselves the ability to portray it fittingly. The mind was illumined by light; memory presented prophecy after prophecy, event after event; the imagination was filled with holy images; the heart burned with love for the Pre-Eternal Infant sleeping in the manger; but we were bereft of words and our mouths were sealed; we were only able to venerate and marvel."

Calling upon you to venerate this manger as a priceless symbol and pledge of our salvation, and marvel at Bethlehem's sacred rite and the sacrifice, offered for us, I am in no hurry to seal my mouth.

Joy at the birth of the Divine Infant Christ is accompanied today with deep sorrow for the terrible trial sent to our brothers and sisters in Armenia. Tens of thousands killed and hundreds of thousands left without a roof; thousands of orphans and crippled human destinies were the consequences of the dreadful earthquake.

The Holy Synod, on behalf of the Russian Orthodox Church, gave one million rubles in aid of the victims. Over three million rubles were donated by the dioceses, parishes, hierarchs, the clergy and laity of our Church. And today the flow of charity does not cease. The faithful are collecting and handing over money, clothes, warm things, and necessities.

For a long time yet the wounds of the fraternal Armenian people who suffered in the calamity will continue to bleed. Beloved, let us share in their grief through our Christian love, through our deeds of charity and generous philanthropy.

May the Lord give rest in the mansions of the righteous to the souls of those who perished and give strength and courage to those who have suffered the catastrophe to restore the ruins.

Let us pray that God may deliver us from earthquake, flood, fire, the sword and internal strife; that He may bless our efforts for the good of our country and the consolidation of peace throughout the world.

I thank you all once again for sharing in the prayers of the feast with me.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen (2 Cor. 13. 14).

His Holiness Patriarch Pimen receiving Christmas greetings from archpastors and clerics





Metropolitan Yuvenaliy of Krutitsy and Kolomna reading out Christmas Message from His Holiness Patriarch Pimen

Metropolitan Yuvenaliy's Address

Your Holiness,

It has become a sacred tradition with us to gather in great numbers on the second day of Christmas from all the churches in Moscow and from the cloisters, at the Patriarchal Cathedral in order to offer you our Christmas greetings, and to receive your blessing on the New Year as well as your exhortation through your patriarchal message, to hear your living word with which you always address the flock of Moscow who love you.

We perceived with love your primatial message and your call to follow the path of love of God and one's neighbour, preaching peace through Jesus Christ.

Christmas and the New Year involuntarily turns our thoughts to the past, present and future. In its diversity, as it happens always in life, characteristic of the past year were both joy and sorrow, hope and despair. Apart from what it says in your message, one wants to mention especially the earthquake in Armenia, which meant calamity, grief and suffering not only to the Armenian nation, comparatively small numerically but great as regards their history and culture. It was a calamity for the whole of our country and it echoed with great pain in the hearts of people all over the world. Inspired by your appeal, we endeavoured to find both spiritual and material means to come to the aid, on behalf of the Church and the faithful, of the Armenian people in their hour of misfortune and grief.

We have all been inspired by the fact that in the past year we, in particular, felt the first fruits of perestroika, when the life and status of the Russian Orthodox Church began to change markedly for the better. We consider it fair to say that April 29, 1988, when Mikhail Gorbachev received Your Holiness

together with members of the Holy Synod, will become for us a historic date, not only because we were able to set forth all the problems, whose solution is so urgent and vital for our Church, but because it was a turning point when many important questions of the Church began to be resolved beneficially and quickly.

We entered the New Year with hope that the on-going democratization of our society, and greater involvement of the Holy Church in this blessed process, will continue. If last year in 800 communities on the territory of our country prayer revived, churches were opened for divine services, we trust that next year and in the following years the process will develop bringing joy and consolation to the believers. But I would also like to repeat what you noted in your Christmas Message: great responsibility rests upon us and upon all the faithful. Whereas formerly we only upheld with restoration the open churches, now we have to restore and rebuild the hundreds of churches and monasteries handed over to us, train for them clergymen and prepare everything necessary for divine service and organization of ecclesiastical life. We have a responsible mission to continue implementing the decisions of the jubilee Local Council; introduce the new Statute of the Church; develop philanthropy; broaden publishing activities and continue the canonization of Russian saints pleasing unto God.

A new field of activity opens before the Church when religious leaders can be elected people's deputies. At the last session of the Holy Synod we discussed in detail this new responsibility of the Church and expressed the hope that if representatives of the Russian Orthodox Church are called to such service, their activity must benefit the Church, our believers and our beloved country. And finally, we expect that this year will be marked by the new law on freedom of conscience. We believe this will open new possibilities for broader ecclesiastical activity. The task of preserving and consolidating peace on Earth will remain important for us in this year and in the years to come. However, the service to the cause of salvation of the souls of the Church's children and the preaching of the gospel according to the commandment of Christ will ever be our primary objective.

On this day last year, when I was meant to greet Your Holiness, I said that you were entering into history as the Patriarch of the Millennium of the Baptism of Russ. Today I would like to remind that on January 26, Old Style, it will be the 400th anniversary of the establishment of the Patriarchate in Russia. And so with a feeling of joy permit me, Your Holiness, to congratulate you cordially as the successor of the Patriarchs of All Russia, on this jubilee year. In accordance with the decision of the Holy Synod, the festive programme will be held in October 1989. This festivity will be a fresh inspiration for spiritual and ecclesiastical life.

Everything I have said is our human plans and thoughts, which will be implemented if God so will.

and with His divine blessing. Therefore, Your Holiness, we beg your holy prayers, your patriarchal blessing so that the Lord may bless our Holy Church to fulfil beneficially all that we have in mind.

On this joyous and festive evening, permit me, Your Holiness, to offer Christmas greetings to you and wish you a happy New Year on behalf of the Holy Synod, the episcopate, synodal institutions, ecclesiastical representations, theological schools, holy cloisters, the venerable Vladykas here present, and the numerous worshippers who by their prayers have deepened our festal joy and who are praying fervently for Your Holiness and love you with their whole heart. Allow me, Your Holiness, to wish you a happy and tranquil life, good health and salvation, and success in all your good undertakings.

Merry Christmas!

* * *

In 1989, the beginning of the New Year coincided with the 31st Sunday after Pentecost, before Christmas. At the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate, its rector, Archimandrite Agafodor officiated at All-Night Vigil and New Year Moleben on the eve and celebrated Divine Liturgy on the day itself. With the blessing of His Holiness Patriarch Pimen, the All-Night Vigil followed by the New Year Moleben was conducted by Archbishop Aleksey of Zarsk at the Patriarchal Cathedral of the Epiphany on New Year's Eve. Before the moleben, Vladyka Aleksey read out the message from His Holiness. At the end of the moleben, Archbishop Aleksey, on behalf of His Holiness Patriarch Pimen, congratulated the worshippers on the New Year, and wished them all good health, happiness and God's help.

January 2, (December 20) was the forefeast of Christmas. According to tradition Divine Liturgy is celebrated on this day at the domestic chapel of the Patriarchate, and, on the eve, Vespers and Matins. At Divine Liturgy fervent prayers were offered for Archpriest Ioann of Kronshtadt who died in 1908 (December 20, Old Style).

On January 6 (December 24), Christmas Eve, Divine Liturgy was celebrated at the Patriarchal Cathedral by Archbishop Aleksey of Zarsk, who, with the blessing of His Holiness Patriarch Pimen, ordained his referent, Deacon Feodor Sokolov, priest. On that day, the statutory service was held at the domestic chapel of the Patriarchate.

At 6 p. m., Archbishop Aleksey of Zarsk together with Bishop Vladimir of Podolsk conducted the solemn All-Night Vigil with Lity and Polyelos at the Epiphany Cathedral, which was crowded with worshippers. On Christmas Day, Archbishop Aleksey and Bishop Vladimir concelebrated Divine Liturgy there.

With the blessing of His Holiness Patriarch Pimen, Midnight Service, Matins and Divine Liturgy in the cathedral were led by Metropolitan Pitirim of Volokolamsk and Yuriev.



His Holiness Patriarch Pimen bestowing his primatial blessing to the representatives of the Moscow clergy

Due to ill health His Holiness Patriarch Pimen could not attend the festal services in the cathedral. His Holiness prayed in his residence at the Patriarchate. On Christmas Night, the Great Compline, Matins and Divine Liturgy were conducted at the domestic chapel of the Patriarchate by the oldest employees of the Patriarchate, Archimandrite Nikita and Deacon Vladimir Shishigin.

On the first day of Christmas, His Holiness Patriarch Pimen received Archbishop Aleksey who recounted to His Holiness the festal services held at the cathedral and conveyed to him the congratulations and wishes of good health from the clergy and parishioners of the cathedral. Then His Holiness Patriarch Pimen was warmly congratulated by the children of the Moscow clergy, who sang carols and recited verses by the Christmas Tree.

K. Kharchev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, and G. Mikhailov, chief of a department at the council, called at the Patriarchate in the afternoon. Greeting His Holiness the Patriarch on the feast, they wished him good health, well-being, and success.

On the second day of Christmas, the divine services in the cathedral were conducted by Archbishop Aleksey. On the eve, the Liturgy and All-Night Vigil were held at the domestic chapel of the Patriarchate.

On January 8, in the evening, the festal Vespers was held at the Patriarchal Cathedral of the Epiphany. It was attended by His Holiness Patriarch Pimen; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan Pitirim of Volokolamsk and Yuriev; Archbishop Aleksey of Zarsk; Bishop Niphon of Philippiopolis, representative of the Patriarch of Antioch to the Patriarch of Moscow; Bishop Vladimir of Podolsk; Bishop Grigoriy of Mozhaishk; Archimandrite Gavriil, representative of the Patriarch of Bulgaria

to the Patriarch of Moscow; Archimandrite Feognost, Acting Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel; Archimandrite Venedikt, Assistant Rector of the Moscow Theological Academy and Seminary; clerics of Moscow and the Moscow Diocese; employees of the synodal institutions, and numerous faithful.

After a brief festal moleben, Metropolitan Yuvenaliy read out the Christmas Message from His Holiness Patriarch Pimen to the archpastors, pastors and all the

faithful children of the Russian Orthodox Church. Then Vladyka Yuvenaliy greeted His Holiness on the occasion of the feast.

His Holiness Patriarch Pimen delivered an address in response.

To the singing of Christmas hymns, the hierarchs congratulated His Holiness on the feast. Patriarch Pimen bestowed his primatial blessing upon the clerics of Moscow.

Father FEODOR SOKOLOV

Archimandrite VIKTOR Oleinik Nominated and Consecrated Bishop of Kalinin and Kashin

By an ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of November 30, 1988, Archimandrite Viktor Oleinik, Secretary of the Kalinin Diocesan Administration, Dean of the Trinity Cathedral Church in the city of Kalinin, was designated Bishop of Kalinin and Kashin.

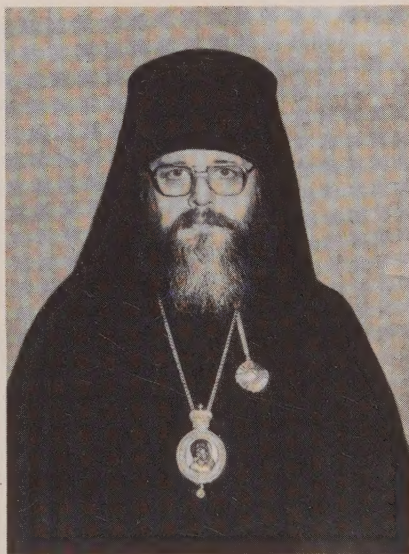
On December 3, 1988, in the Patriarchal Cathedral of the Epiphany, the nomination of Archimandrite Viktor as Bishop of Kalinin and Kashin was conducted by metropolitans—Vladimir of Rostov and Novocherkassk; Serapion of Kishinev and Moldavia; archbishops—Leontiy of Orenburg and Buzuluk; Melkhisedek of Sverdlovsk and Kurgan; Platon of Yaroslavl and Rostov; Iov of Kostroma and Galich; Yuvenaliy of Kursk and Belgorod; Agafangel of Vinnitsa and Bratslav; bishops—Valentin of Vladimir and Suzdal (now archbishop) and Serafim of Penza and Saransk.

During the nomination Archimandrite Viktor delivered the following address:

“Your Eminence,

“God-wise archpastors,

“At this responsible and unique moment in my life, may it be granted me to express in simple words the thoughts and feelings which fill my heart.



“When I heard that His Holiness Patriarch Pimen and the Holy Synod had designated me Bishop of the ancient See of Kalinin, my whole life stood forth clearly in my mind. Conscious of my weakness and unworthiness I can but cite the Psalmist David: *The steps of a good man are ordered by the Lord* (Ps. 37. 23). I have felt since childhood and to this sacred day of my nomination this all-beneficent and providential hand of God which orders the steps of man unto salvation. Since an early

age, I began visiting the Pochaev Lavra of the Holy Dormition and it was within its walls that I experienced an ardent desire to devote myself entirely to the service of Christ's Church. Here too, it pleased the Lord to touch my youthful heart through the mouths of God-wise men, well known for the spirituality of their life and pious acts.

“What had been planted at the Pochaev cloister was watered abundantly at the Leningrad Theological Seminary and Academy. Since my student days at the theological schools and for thirty years after, my life was under the constant guidance of the late Metropolitan Aleksiy, a zealous labourer in the vineyards of Christ, who ordained me to the priesthood. At the nursery of spiritual enlightenment I also felt the paternal solicitude of Metropolitan Nikodim of Leningrad and Novgorod, of blessed memory. After persistent spiritual struggle until my vacillating will bent to the good yoke of Christ, I was admitted to the monkhood by him.

“Pastoral ministry was dear and near to my heart. I did not dare even think of the great and responsible episcopal dignity, but remembering that man should not resist God's will, I, an unworthy



Archimandrite Viktor being consecrated bishop at the Patriarchal Cathedral of the Epiphany, December 4, 1988

mercy, will strengthen my weak powers with His grace, which 'healeth that which is infirm, and completeth that which is wanting'. I trust firmly and completely that the Lord will not leave me to my own resources, but will grant me strength from above, will give me wisdom, put words of truth into my mouth, and will abide with me all the days of my life.

"God-wise bishops of God, I am being called to *the prize of the high calling* (Phil 3. 14) in the year of the millennium of the Russian Orthodox Church and in a period when beneficial processes are taking place in our country, which calls for special zeal of the servants of the Church.

"My profound gratitude to our great master and father, His Holiness Patriarch Pimen, for his paternal attention and his primatial blessing upon my forthcoming episcopal ministry.

"I beg of you, bishops of Christ, to offer for me, an unworthy one, your prayers to the Great Hierarch our Lord Jesus Christ, that He may turn my infirmness into *a vessel... sanctified, and meet for the master's*

might say afterwards, before the Most High: 'Lord, behold I and my children' (Heb. 2. 13). Unattainably high is the episcopal ideal, as revealed to us in the example of our Heavenly First Bishop and outlined in the book of His Divine Word.

"In full awareness of my weakness I bow before the inscrutable destiny of Divine Providence with the comforting hope that the Lord, Who willed to call me to this ministry not because of my deeds, but solely through His

servant of our Lord Jesus Christ, on this day I have been called upon, in all humility and from the bottom of my heart, say: 'I thank the Lord for His benevolence to me and accept this great appointment without murmur and dare say nought contrary thereto.

"Now that it has pleased the Lord to pour into my weak and poor vessel the great treasure of the episcopal grace, I fear the great responsibility before God, entrusting me to feed *the church* which Christ *purchased with his own blood* (Acts 20.28). Before my consciousness rises, in all its profundity, the behest of God spoken through the mouth of the Prophet: *I will seek that which is lost, and I will recover the stray one... and will strengthen the failing, and will guard the strong* (Ezek. 34. 16, Sept).

"How much zeal must God's hierarch possess—the custodian and angel of Christ's Church? With what confidence must he pray to the Lord for the salvation of his flock, suffer for it, strengthen, guard and teach it, so that he



The archpastors participants in the consecration of Bishop Viktor of Kalinin and Kashin (extreme right)

use and prepared unto every good work (2 Tim. 2. 21), and make me not slothful in business; fervent in spirit (Rom. 12. 11). I know that you, God-wise archpastors, will teach me how I ought to behave... in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3. 15).

"O Lord, Lord, may Thy Divine Will through our dearly beloved First Bishop of All Russia, His Holiness Patriarch Pimen, and the assembly of bishops, speak to the ear of my trembling heart the mysterious words spoken thrice to the Chief Apostle: *Feed my lambs... feed my sheep...* (Jn. 21. 15-17). Amen."

* * *

On December 4, 1988, the Feast of the Presentation of the Blessed Virgin in the Temple, during Divine Liturgy at the Patriarchal Cathedral of the Epiphany, the assembly of the venerable bishops who participated in the nomination, solemnized the consecration of Archimandrite Viktor as Bishop of Kalinin and Kashin.

At the end of the Liturgy, Metropolitan Vladimir, presenting the crosier to the newly consecrated Bishop Viktor, delivered an exhortation:

"Your Grace Bishop Viktor, beloved brother and concelebrant in Christ,

"By the benevolent Divine Providence, the choice and confirmation of His Holiness the Patriarch and the Holy Synod, you were designated to be a bishop of the Russian Orthodox Church in the God-saved city of Kalinin.

"Now, according to the order of the Holy Orthodox Church, through the mysterious laying on of the hands of the bishops here present, you were vouchsafed episcopal grace.

"We greet you, our brother, with the great mercy manifested to you by God and survey the path of grace which brought you to the episcopal ministry.

"Called at the dawn of your life to serve the Lord, for many years you were guided by the wise

lessons and admonitions of your spiritual father and bishop of God's Church, Metropolitan Aleksiy, of blessed memory, who twice placed on your head his episcopal hands invoking God's grace at your ordinations.

"Let the image of this wise and pious archpastor be your example all the days of your life.

"The Chief Shepherd our Lord Jesus Christ gave a commandment to His Holy Apostles and in their persons to their successors—the pastors of the Holy Church: *Take heed that ye despise not one of these little ones* (Mt. 18. 10).

"Take care to nurture in your heart love for the little ones entrusted to your care and guidance; love them and be ready to give your life for each one of them (Jn. 10. 11). This love will teach you patience in handling your flock, mercy and compassion.

"Be a strict observer of the laws and decrees of the Church, applying them fully to your own life and demanding insistently from others their strict observance.

"Preserve and affirm the indissoluble ties binding the Orthodox spiritual traditions with social, patriotic and cultural activities as well as peacemaking.

"If every pastor, a servant of Christ's Church in order to succeed in his ministry needs to place his trust not in his own powers or labour, but in the Lord God Who makes things great and glorious from our weakness (2 Cor. 12. 9), then the more reason you have for similar humble consciousness, God-beloved brother, because of the importance of the episcopal ministry before you.

"*Cast thy burden upon the Lord and he shall sustain thee* (Ps. 55. 22), if only you do not destroy the gift of the spirit of grace given to you through the laying on of episcopal hands.

"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings* (2 Tim. 2. 15-16), teaches St. Paul.

"*May the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord* (Is. 11. 2) guide you and give you understanding in your episcopal acts.

"*Be thou faithful unto death, in the ministry entrusted to you, and the Lord will give thee a crown of life* (Rev. 2. 10).

"Take this crosier as a symbol of your episcopacy and the power granted to you by God.

"Now rise and invoke God's blessing upon these faithful people."

* * *

Bishop Viktor (secular name Vladimir Oleinik) was born on September 21, 1940, in the town of Pochaev, Kremenets District, Ternopol Region into a workman's family.

In 1962, he finished the Leningrad Theological Seminary and in 1966, he graduated from the Academy with the degree of Candidate of Theology for his thesis, "The Teaching of St. Athanasius of Alexandria on Man."

On January 2, 1966, he was professed by Metropolitan Nikodim (Rotov; † 1978) of Leningrad and Ladoga and named Viktor in honour of St. Victor the Martyr (feast day, March 23). On January 6, 1966, Archbishop Aleksiy (Konoplev; subsequently Metropolitan of Kalinin and Kashin; † 1988) of Tula and Belev, ordained him hierodeacon, and on October 22, 1967, hieromonk.

From 1968 to 1978, he was the ecclesiarch of the Cathedral Church of St. Catherine in the city of Krasnodar, then of the Trinity Cathedral Church in the city of Kalinin. In March 1982, he was appointed dean of the cathedral and secretary of the Kalinin Diocesan Administration.

He was raised to the rank of hegumen in 1969 and archimandrite, in 1974.

For diligent service of the Church of Christ he was awarded the orders of St. Vladimir, 2nd Class, and of the Grand Cross of the Holy Apostle and Evangelist Mark, 3rd Class (Alexandrian Patriarchate); in 1984, he was granted the right to celebrate Divine Liturgy with the Holy Doors open up to the Lord's Prayer.

The History and Present Day of the Vilnius Monastery of the Holy Spirit

Monastic abodes from time immemorial held a place of their own in Russ. As the great Russian writer M. Saltykov-Shchedrin put it, the faithful came here "with pure hearts, preserving spiritual beauty in all chastity". An "irrepressible striving for spiritual labour" was always endemic to the Russian, and in monks he described the executors of this labour and the bearers of the loftiest spiritual and moral qualities. Monks were always the conscience of the faithful people, and it was to the cloister that the Orthodox came to cleanse their sin-laden conscience.

The general spiritual orientation notwithstanding, each monastery has its own traditions which are associated with its history. The Vilnius Monastery of the Holy Spirit has for almost 400 years been fulfilling its ministry in Lithuania among Lithuanians and Poles, most of whom profess Catholicism. The monastery walls border right upon the Church of St. Theresa, and this may be viewed as a symbol of the cloister's difficult past, linked with the dramatic history of Orthodoxy in the Western Territory. The Holy Spirit Monastery continues today, too, to give witness to the truth of Orthodoxy to the world and to pray for it.

...Vilna (Vilnius) was founded in the early 14th century by Grand Prince Gediminas of Lithuania (1315-1340), who made Lithuania a powerful principality.

Gediminas's son Olgerdas, who according to some sources was baptized and according to others was a pagan, was married to Princess Maria Yaroslavna of Vitebsk, and, after her death, to Iuliania, the daughter of the Prince of Tver. Evidently Orthodoxy continued to spread in Lithuania not without the influence of the princesses. And, as was the case in the Ancient Church, the true faith was affirmed with the blood of martyrs.

Presbyter Nestor, the father confessor of Princess Maria Yaroslavna, secretly baptized three retainers of the prince, giving them the names Ioann, Antony and Evstafiy. When the pagan priests learned of this they demanded that they be punished. As much as he wanted to, Olgerdas was unable to protect the courageous confessors of the faith—he had to reckon with the popular beliefs. Maria Yaroslavna could not help them either, as she had died a year before the tragic events.

On April 14, 1347, Antony was hanged in an oak grove in the outskirts of the city—the place where criminals were executed. Antony's brother Ioann was put to death nine days later. Soon the same fate befell their relative Evstafiy. At night the local Christians buried the bodies of the martyrs in the Church of St. Nicholas in Vilna, one of the first Orthodox churches in the city. Two years later,

Christians, enjoying the protection of Olgerdas's second wife, Iuliania, obtained as a place of prayer the hill that was the site of the saints' execution. A wooden Holy Trinity Church was built here. Tradition has it that its altar stood on the location of the oak on which the martyrs suffered for having professed belief in the Holy Trinity. It was to this church that their bodies were translated.

Twenty-seven years after their demise the martyrs of Vilna were canonized on the initiative of Patriarch Philotheos of Constantinople (1354-1355, 1364-1376). In 1374 particles of their relics were solemnly translated to St. Sophia's Church in Constantinople. A service and *Lives* were compiled for them in Greek. News of the martyrs was evidently brought to Constantinople by Hieromonk Kiprian (later Metropolitan of Kiev), who visited Lithuania in the 1370s.

Between 1354 and 1374 the martyrs of Vilna were also glorified in the Russian Church on the initiative of Metropolitan Aleksiy, evidently not without the involvement of Patriarch Philotheos, who had endorsed St. Aleksiy in the Metropolitan See. However, Metropolitan Aleksiy visited Lithuania himself, although under tragic circumstances: for almost two years Olgerdas kept the hierarch in custody over a dispute concerning the Kiev See to which the Lithuanian prince had designated his supporter. It was then that the hierarch could learn of the feat of the holy martyrs.

Revealing proof of the early veneration of the martyrs of Vilna in Russ and Byzantium is their depiction on the "big sakkos" of Metropolitan Fotiy of Moscow (1410-1431), which is now enshrined in the Armoury Chamber of the Moscow Kremlin.

Nationwide veneration of the saints was instituted at the Council of 1549, under Metropolitan Makariy of Moscow. In the 16th century their relics were translated to the Holy Spirit Monastery and emplaced in a cave in front of the sanctuary. In 1826 they were opened for veneration. During World War I the relics of the martyrs of Vilna were moved to Moscow, to the Monastery of the Don Icon of the Mother of God, because of the threat of the capture of Vilna by the Germans. They were returned to the Holy Spirit cloister on July 26, 1946, with the blessing of His Holiness Patriarch Aleksiy.

In 1387, during the reign of Olgerdas's son, Jagailo, Catholicism was declared the official religion in Lithuania. At that juncture began Orthodoxy's struggle for survival. Persons who refused to convert to Catholicism were tortured, had their property confiscated, and were threatened with death. The Uniate Church began to be introduced in order to catholicize the population in Lithuania more successfully, as was

the case in the Western Territory as a whole. In 1569, when Lithuania and Poland united in the Rzeczpospolita, the influence of Catholicism became predominant due to the action of the Jesuits upon Orthodox monasticism and above all through their involving it in their "collegia", which stood out for their high level of tuition.

However, Orthodoxy never left the Western Territory. Under the law of Magdeburg, shop fraternities of craftsmen and other societies uniting people according to interests were established in cities that enjoyed self-government, of which Vilna was one. In 1585 an Orthodox fraternity emerged in Vilna at the Holy Trinity Monastery, and in 1588 it took final form. Aside from religious education, one of its purposes was the defence of Orthodoxy. The fraternity consisted of several hundred people, including both members of the aristocracy and craftsmen—shoemakers, tailors, furriers.

A noteworthy event in the life of the fraternity was the arrival in Vilna in June 1588 of Patriarch Jeremiah of Constantinople, who endorsed "this God-pleasing fraternity". Also, the Patriarch issued the fraternity of the Life-Giving Trinity a certificate prescribing it to have in the fraternity building a school for the teaching of Greek, Latin and Russian and also a printshop for the publication of the books of Holy Scripture. Many wealthy members of the fraternity donated houses and lands to it, which enabled it to invite to the school the best teachers in the Western Territory and to build its own church.

In late 1594 alarming rumours began circulating about the preparations for a Union with the Catholics, as well as distressing news of betrayal by several Orthodox hierarchs. When the rumours were confirmed, it was the members of the Holy Trinity fraternity who began voicing concern. Particular zeal was displayed by school preacher Stefan Zizaniy, who revealed all the secret plans of the initiators of the Union. In 1596 Zizaniy was excommunicated by the bishops who had planned to establish the Union. The censure was confirmed by the king. War was declared. This was followed by the oppression of a number of Orthodox priests and the confiscation of lands from several churches and fraternities. At the Brest Council of 1596 all eight representatives from the Vilna Orthodox fraternity spoke out against the Union.

For their part, the Uniate archpriests issued a decree defrocking and damning the bishops who rejected the Union: Gedeon of Lvov (Balaban) and Mikhail of Peremyshl (Kopystensky). The Western Russian Church was thus divided into the Orthodox and the Uniate.

Orthodox were in an extremely difficult situation.

After the demise of Metropolitan Mikhail Rogoza, His successor was Metropolitan Ipatiy Potsei, a very energetic supporter of the Union. In Vilna people expected that he would begin introducing Catholicism, and they undertook a desperate step: they accepted at the Holy Trinity Monastery Stefan Zizaniy, who had been in hiding. Without delay he delivered

a sermon which did not differ from his earlier bold anti-Uniate statements. An enraged Potsei ordered that the church be sealed and the Orthodox made to understand the fallacy of their actions. The "reeducation" of the Orthodox was carried out so decisively that Zizaniy had to flee up the chimney to save his life.

The publishing activities of the Vilna fraternity played an enormous role in the defence of Orthodoxy. Many books and brochures were issued in which Orthodox dogmata were expounded. The Uniates too, knew the force of the printed word. Potsei put out a book called "Harmony", in which Orthodoxy was slandered. In response to this Meletiy Smotritsky, a famous member of the fraternity whose Slavonic grammar later became a handbook for many generations of seminary and gymnasium pupils, published an essay entitled "Anticounts". However, at that time an Orthodox made an attempt on the life of Metropolitan Ipatiy (Potsei), but the Uniate hierarch remained unharmed. The assassination attempt only complicated the situation for the Orthodox, and ultimately, in 1609, the Holy Trinity Monastery and the churches in Vilna were taken away from them. The Vilna fraternity lost many of its members, who went over to the Uniate Church. The fraternity moved to the Church of the Holy Spirit, built in 1595, and brought there the remnants of its property and the printing office. The publication of "Phrynos", another polemical book by Meletiy Smotritsky, was a pretext for the closing of the printing office, and its employees were put into prison. One of them was a proofreader named Longin (monastic name, Leontiy) Karpovich, who later became the father superior of the Holy Spirit Monastery.

The Holy Spirit Monastery evidently came into being immediately after these sad events, circa 1609, and the fraternity attached to the monastery was named after the Holy Trinity as well. Archimandrite Leontiy Karpovich introduced the cenobitic Rule at the cloister and regulated the fraternity's life. His successor was Meletiy Smotritsky.

In 1633 the famous Pyotr Mogila became the Metropolitan of Kiev, and life became easier for the Orthodox throughout the Western Territory. At the time the monastery and the fraternity were helped by its constant patrons, Lavrentiy Drevinsky, Prince Bogdan Oginsky, Semyon Azari, a member of the petty bourgeoisie, and many others. Ultimately, in the mid-17th century there were 17 monasteries and two convents (the Vilna and the Minsk) under the jurisdiction of the Holy Trinity Monastery. The Holy Spirit monks were frequently elected fathers superior of other monasteries. In this fashion the importance of the cloister in the Lithuanian part of the Kievan Metropolitanate grew considerably.

Immediately after Little Russia voluntarily joined Russia in 1654 war broke out between Russia and Poland, and the Western Territory found itself in the middle of the cauldron. The war with the Swedes brought even greater ruin. And when Russian troops

entered Vilna in 1655 they saw an almost empty city. It was from that time that Vilna lost its importance as the capital of the Grand Principality of Lithuania.

After the Poles recaptured Vilna in 1661, having broken an eight-month siege by the Russian garrison under the command of Prince Myshetsky, who preferred death to captivity and after execution was buried at the Holy Spirit Monastery, the situation of the Orthodox in the city worsened again. The Holy Spirit Monastery began to be accused of treason, complicity with Moscow, etc. The number of brethren at the cloister decreased. However, the school attached to it continued to function.

One noteworthy event of the latter half of the 17th century was the arrival at the cloister in 1677 of Dimitriy, a preacher from Chernigov and later a hierarch of Rostov. Here, at the Holy Spirit Monastery, he delivered two sermons.

From 1702 through 1708 Vilna was occupied four times by Swedish troops and twice by Russian forces. From 1708 through 1710 famine was rampant in the city, taking almost 30,000 lives; afterwards almost the same number died of the plague.

The monastery enjoyed the support of Peter I, who granted it charters and benefits.

During the horrible fire of 1749 the Holy Spirit Monastery was almost completely burned. All that remained was a small convent church. The Russian government allocated 6,000 roubles for the restoration of the monastery.

Interestingly enough, in the records for 1765 there were 40 Orthodox men and 27 women left in Vilna. Thirty years later this number was cut almost in half. The activities of the monastery seem to be all the more important under the circumstances.

The last cruel outrage upon the monastery was perpetrated by the Poles in 1794, when they pillaged it and committed an act of violence against the father superior, 80-year-old Starets Georgiy, who was virtually the only monk left at the cloister.

The rebirth of the cloister began on August 11, 1794, when Vilna became the principal town of a Russian province. The Holy Trinity Monastery was designated an official second-class monastery with the appropriate allowance. In 1797 the monastery was placed under the administration of Archbishop Iov of Minsk and Volyn. At that time the cloister numbered 13 monks, four of whom were living and serving at monasteries under the jurisdiction of the Holy Spirit Monastery.

In 1833, at the petition of Archimandrite Platon Rudinsky of the Holy Spirit Monastery and the request of Prince Dolgorukov, the Governor-General of Vilna, the cloister was raised to first class, which entailed an improvement of its material status. The Synod allocated the requisite funds and in 1836, with the blessing of Archbishop Smaragd of Minsk, the Holy Spirit Church was rebuilt in the image of an Orthodox Church, as it had resembled a Roman Catholic church.

The year 1839 was a milestone in the religious life of Lithuania: 700,000 Uniates returned to Orthodoxy. This happened due to the efforts of Archbishop Iosif

of Vilna and Lithuania (Semashko), a great admirer of the Vilna cloister and prayerful intercessor for the Lithuanian land.

In 1850 His Grace set about the proper glorification of the holy martyrs Antony, Ioann and Evstafiy. With his own funds he built a convenient sloping descent to the cave where the relics of the martyrs reposed; the structure stands to this day. He also built a church in the cave. The icons for the sanctuary were painted by Academician Khrutsky. The cave church was consecrated on April 14, 1851, as the Church of the Holy Martyrs of Vilna. A bronze chased gilded reliquary was made through the efforts of His Grace and with donations by parishioners. The martyrs' relics were emplaced in it on April 14, 1852. When the church was being built Archbishop Iosif prepared a stone tomb for himself and covered it with an iron slab with the inscription: "Remember, Lord, Thy servant, the hierarch Iosif. Holy Martyrs Antony, Ioann and Evstafiy, supplicate the Lord for me, a sinner. 1850." It was there that he was buried, in 1868.

The activity of Archimandrite Platon Gorodetsky also dates back to this period. He carried out extensive restoration at the monastery. In 1844 the Annunciation Church was transformed into the monastery refectory and Holy Gates erected. On June 4, 1845, Archbishop Iosif consecrated the main side-chapel in the reconstructed Holy Spirit Church. The monastery acquired its present appearance.

On August 6, 1865, following endorsement of the Rule by Metropolitan Iosif, the Vilna Fraternity of the Holy Spirit, which had ceased to exist in 1796, was solemnly reopened after the Liturgy. Now its aims were charity and promotion of public education.

After the demise of Metropolitan Iosif, the next Holy Archimandrite of the monastery was Archbishop Makariy Bulgakov, subsequently Metropolitan of Moscow, the author of the multi-volume "History of the Russian Church".

Since 1945 the Holy Spirit Monastery, which was on Polish territory from 1922 to 1939, is again within the Vilna Diocese. As in previous years, it carries out its principal activity—prayer, the foundation of monastic life. It was always believed in Russ that the world is held together by the prayer of monks and that the Motherland is protected by its power.

At present, economic activity is apace as well. The iconostases in the monastery church were restored in 1983, the library is being renovated, and the fraternity building, the refectory and a small hotel for pilgrims are being modernized.

Archbishop Viktorin of Vilnius and Lithuania is Holy Archimandrite and Abbot of the cloister, and Hegumen Adrian is the Prior. There are 10 monks in the cloister, most of whom are in Holy Orders. Since divine services are conducted at the monastery daily, the tension in the prayerful labours is very great for so small a number of votaries: all read and sing in the cleros and officiate at services in turn.

The day begins before daybreak with a fraternal

moleben in the cave church at the relics of Ioann, Antony and Evstafiy, the martyrs of Vilna. Afterwards Divine Liturgy is celebrated in the Holy Spirit Church. In winter, after the Feast of the Protecting Veil, the service is conducted on non-feast days in the south Side-Chapel of St. John the Baptist, and in summer, in the north Side Chapel of Sts. Constantine and Helena. After a repast the fraternity sets about economic obediences and prepares for the celebration of Divine Liturgy.

On Sundays, after Vespers, the akathistos to the martyrs of Vilna is read in the church.

The sisters of St. Mary's Convent, founded in 1864, have found shelter at the Holy Spirit Cloister. The nuns live in a two-storey building allotted to them, which has a Domestic Chapel of St. Mary Magdalene, Equal to the Apostles. The convent is headed by Mother Superior Angelina. The sisters fulfil clerical obedience in the Holy Spirit Cathedral, work in the candle-shop, clean the churches and bake communion breads.

The existence of a monastery and a convent on the same grounds seems unusual, but this fact has already taken place at the Holy Spirit cloister: there are documents confirming the existence of a convent attached to the Holy Spirit Church in 1643.

The parishioners of the cloister church are chiefly Russians and a small number of Lithuanians who

adopted Orthodoxy comparatively lately. With each passing year more and more pilgrims converge upon the monastery from different parts of the Soviet Union on the Feast of the Holy Trinity and on the feast of the holy martyrs—April 27 (14), and also on the feast of the return of their relics from Moscow—July 26 (13). The cloister provides the pilgrims with accommodations and simple repast.

The Holy Spirit Monastery is the spiritual hub of the Vilna Diocese. The diocesan administration is located on its grounds. Each year, during the second week in Lent, the clerics of the diocese gather in the monastery to fast and celebrate Divine Liturgy with their archpastor. It was here that festivities in honour of the Millennium of the Baptism of Russ were held in July 1988.

Enshrined in a Roman Catholic chapel not far from the monastery is the Ostrobramskaya Icon of the Most Holy Mother of God. Both Catholics and Orthodox come here to venerate the Theotokos. Their prayer is not hampered by differences of faith or by past feuds. There is a copy of this icon in the Holy Spirit Church, and it can spark understanding, not enmity, among the faithful professing belief in Jesus Christ the Son of God and Lord.

E. SPERANSKAYA

The House of the Most Pure Mother of God

The Russian Orthodox Church is celebrating the millennium of her existence. And if for God a millennium is like a single day, one half of this "day" was filled in the depths of our Church by the humble and salvatory acts of the Pskov-Pechery Monastery. The founding of the monastery was chronicled in the 16th century by Hegumen Korniliy, who witnesses that "the Immaculate Virgin Herself, our All-Merciful Mediatrix, chose this place in the valley of the Kamenets River, blessed and raised it through Her chosen men and continues to protect it to this day". We know well that this witness is based on many heavenly signs singling out this place by the Kamenets stream as the abode of the Mother of God to found the monastery.

The first to tell of this was an Izborsk peasant, Selish, who, while hunting on the spot of the future monastery, heard, "in the hour of church singing, the ineffable singers" and scented a fragrance, but he could not explain whose were the "magnificent voices". The narrator adds: "As for us, we believe it to be an angelic manifestation or the grace of the Holy Spirit sanctifying the place in which God wanted to show His great mercy through the Most Pure Mother of God." Many years later, after the monastery was founded, one Ivan Dolgy passing nearby saw "a light

like a cloud over the monastery" and thinking the monastery was on fire hurried there to help. But there was nothing to extinguish. "He confessed this to us," the chronicler writes, "and we glorified God and the Most Pure Mother of God". There were many more nameless recounters who also heard angelic singing, or saw tapers lighted, no one knew by whom, in the empty church, or, like Selish, scented the fragrance.

And wonderful is the fact that even today, after centuries have passed, anyone entering the monastery gates senses almost tangibly the presence of God. Pilgrims say that this feeling rises already at the station when one first steps on the Pechery soil, and increases as one draws nearer to the cloister. In anticipation of the meeting, the soul seems to immerse into an inscrutable depth of silence and tranquillity, where sounds the peaceful "cool and fine voice" in which is the Lord. In all probability, in his time St. Korniliy was also thus captured by the grace of God. When as a youth he entered for the first time the semi-darkness of the Cave Church of the Dormition of the Most Pure Mother of God and prostrated in prayer before Her miraculous icon, he sensed with his soul that from thenceforth his fate was indivisible from that church and the starry sky

above it. Many of the monks living in the monastery today can affirm that only there did they come to know the entire profundity of the Lord's words: *Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit* (Jn. 15. 16).

And indeed, all the prayerful and martial feats of the monastery throughout the centuries are founded on the fact that God calls and man responds to the call. As an embodiment of this response to the call of grace, stands the holy cloister today under the peaceful sky of the Motherland. But too often the peace was sprinkled with the blood of the righteous. One of the first victims to fall under the hand of Ivan the Terrible, was the innocent hegumen of the monastery, St. Korniliy, "sent by the earthly tsar," it says in the akathistos to him, "to the King of Heaven". The martial feats of the monastery in the 16th-17th centuries and its role in the defence of the faith and Motherland are well known. Indelible too in the memory of the people are the help of grace and protection of the Most Holy Mother of God over the monastery and the "flow of miracles" wrought for Her people through Her miraculous icons "Dormition", "Eleusa" and "Hodegetria", which adorn the churches of the monastery.

But today I would like to make known another chapter in the history of the monastery relating to the days of the last war, when our people had to consume, according to the Prophet, the scroll upon which was written: *lamentations, and mourning, and woe* (Ezek. 2. 10). In the archives of the monastery there are amazing and impressive documents. Often they are only notes written on pieces of paper torn out of notebooks or account books. It is worthwhile to adduce here just one of them. A cry of despair dated August 19, 1941, sent from Pskov to the father superior, Hieromonk Pavel Gorshkov: "Father Pavel, I beg of you, visit the almshouse, be merciful to the unfortunate people unwanted by anyone. Just think, one threw himself out of the window from hunger, he died yesterday, others ask to be poisoned..." signed Sofia Petrova. The almshouse is in Zavelichye. Father Pavel addressed the worshippers in the church with heartfelt words asking for help. And soon out of the meagre monastic stores and collected products, four cartloads were ready, but there were fifty versts of war roads to Pskov, therefore it was necessary to beg for permits from the Germans. And so he went to beg. *Let no man seek his own, but every man another's wealth* (1 Cor 10. 24), says the Apostle. So did the Orthodox Prince Aleksandr Nevsky go to the Horde interceding for his people. Of course, charity in all ages is a difficult lesson to learn, difficult but noble.

Let us read another note dated August 24, 1941: "The patients, wounded prisoners of war and personnel of the hospital at Camp 134 in Pskov express deep gratitude for the products sent them—flour, bread, eggs and other necessities for Russian wounded prisoners of war." By request of the patients it was signed by the doctor and the storekeeper.

In this way with feasible acts of prayer and effective

service to the Motherland and the people; the long months of the war passed. Indeed, *charity never faileth* (1 Cor. 13.8).

They say that in our days it is difficult to be true Christians. Perhaps it is so, for *all men are liars* (Ps. 116.11) and that is why the living are not praised as a rule. But here is Starets Hierodeacon Anatoliy, who died in the cloister, and recalling him we do not find any lie in him. With one hand (he lost the other in the war) he did much kindness, such as could have adorned many. All remember his deeply penetrating glance, as though sounding mysterious depths; his meekness and forgiving nature; his sympathetic readiness to hear and take upon himself another's grief, to help and serve in any possible way, and constant readiness to pray. He was a man of few words but strangely everybody recalls him as an extremely sociable person. As keeper of the Rule he was also under obedience in the cleros. It is well known how easily one can lose patience there, but Father Anatoliy, everyone says, never censured. We usually come across such words in the *Lives* of saints. Father Anatoliy died thus: for several weeks he was ill (as he had prayed, not wanting a sudden death), received Holy Unction and Communion on Lazarus Saturday; in the evening he read the Akathistos to the Saviour, and when the bells began to ring for All-Night Vigil he lay down on the bed, closed his eyes and departed. One would like to believe that he too heard the Mother of God saying: "He is of our generation", and is now interceding for us with the Lord, together with Her. This thought brings relief to our hearts. He was interred in the monastery caves in which other men pleasing to God are reposing: the first desert-dweller, St. Mark, the first hegumen of the monastery and founder of the Dormition Church, St. Iona and his helper and wife, St. Vassa, Sts. Vassian and Dorofei. They have all been glorified by the Church and His Holiness Patriarch Pimen, when he was the father superior of the monastery in the 1950s, compiled akathistoi to them. Continuing the tradition, the former father superior of the monastery, Archimandrite Gavriil (now Bishop of Khabarovsk and Vladivostok) asked for the blessing of His Holiness Patriarch Pimen to compile a service in which all the Pskov-Pechery saints might be glorified together. On the eve of the jubilee year, with great enthusiasm and inspiration all the Pskov saints were celebrated together in the new service.

Speaking of the monastic caves it should be mentioned that there is a rumour among the people that the Pskov-Pechery caves and the Kiev Lavra caves are joined by an underground passage. Of course, it is only a legend, but as in all legends there is some truth in it. Kiev and Pechery are indeed connected, but only by a deeper, spiritual bond. This is stated directly and many times in the monastic chronicles; Prof. N. Serebryansky convincingly states this in his *Study of the History of Pskov Monasticism*. This bond can be observed in the arrangement of the monasteries, in the names of the churches and

miraculous icons of the Dormition of the Most Holy Theotokos. It is considered that the first hegumens of the monastery, after St. Iona, were monks professed at the Lavra, that was why they venerated Sts. Antony and Feodosiy so deeply. The bond is also in the manner of life of the monks, their prayers and, last but not least, in the icon-painting traditions. Hegumen Korniliy opened the same kind of icon-painting shop as in the Kiev Lavra. As is known, he himself as a youth was taught icon-painting at the Mirozhi Monastery of the Transfiguration. A reliable source says that within the framework of the Pskov tradition of icon-painting the original Pechery school was formed.

This tradition was revived in the 1960s by the father superior, Archimandrite Alipiy, who was himself an icon-painter, and even today deep interest is kept up in the traditional Church art and zealous solicitude displayed for the beauty of the cloister. In the last decade, practically all the churches of the monastery have been renovated. The cupolas and crosses of the Dormition, Sts. Nicholas's and Lazarus's churches have been covered with copper and gilded, the cupolas and the roofs of the sacristy, belfry and the Annunciation Church have been renewed. Emergency repair works were done in the Church of the Presentation of the Lord in the Temple, which was completely reconstructed—vaults built instead of ceilings and a new carved iconostasis installed. A new iconostasis was also put in the infirmary Church of St. Lazarus. In general this church is unrecognizably transformed: the walls and vaults have been painted with frescoes, a parquet floor laid and heating installed. Now, night and day, the Psalter is read there continuously.

Of particular interest is the work carried out in the Church of St. Nicholas. With the blessing of His Holiness Patriarch Pimen, in the tower standing next to the church an altar was built and dedicated to St. Korniliy the Martyr. The designers' object was to make the interior of the church look, as far as possible, as it did in the 15th-16th centuries, that is, the times when the holy ascetic lived. The icons were painted by Hegumen Zinon of the monastery and his pupils. He already had gained great experience from working at the Trinity-St. Sergiy Lavra and the Monastery of St. Daniel. But the work here was far more complex. It is not simple to put together an iconostasis out of thirty-three large "boards" which must be perceived separately and as one whole. It also had to be worked into the space of the tower and this was hindered by massive concrete strengthenings of the walls. The proportions of the tiers were dictated by them. Another problem was lighting. It is clear that there was no electricity in the 15th century and, according to Father Pavel Florensky, the way an icon is illumined is far from being indifferent. For example, electric light kills the colours and ruins their balance; it is like a burn. This became obvious when the new electric chandelier in the church was switched on. So it was replaced by icon-lamps. Now it is the favourite place of prayer for the

monks and pilgrims of the cloister. In the fact that once upon a time, Hegumen Korniliy met his martyrdom and many other defenders of the monastery had died there and that today the Unbloody Sacrifice is offered, one sees the sign of the times.

The reconstruction work is proceeding in the Church of the Protecting Veil of the Mother of God. This is a gift for the Millennium of the Baptism of Russ. That is why in the iconostasis, which is built in the Byzantine style of altar screens, there are, among the icons of the first tier, images of the converters of Russia—Prince Vladimir and Princess Olga. The floor is of ceramic tiles, and the sanctuary partitions, walls and ceiling will be painted with frescoes on damp plaster.

The loving preservation and renovation of the architectural ensemble of the monastery calls for great effort, but such efforts like seeds which fall on good soil bring fruit. The beauty of the churches and divine services, the bells ringing in the monastery belfry, the sermons delivered, the piously ordered life of the monks and, in general, the very fact of the visible life of the holy cloister, contribute their mite to the moral and spiritual culture of the nation.

All of this is also the grateful answer to the flow of grace which is abundantly poured today too by the Lord upon those who love Him; it is our witness to the love of God, our reminder of it to the world in these complex times.

By the way, the monastery does not forget its mite in its direct sense either, by contributing annually not less than 50,000 rubles to the Peace Fund and sharing in the expenses of restoring St. Daniel's Monastery and the Tolga Convent; 10,000 rubles were sent to Chernobyl when the misfortune occurred there; extensive help was sent by the monastery to the Moscow Theological Academy to eliminate the aftermaths of the fire in 1986.

Someone has said that a monk runs away from the world, but the world runs after him. There is much truth in this. Over two hundred thousand people visit the cloister every year. Not all of them are pilgrims, but neither are they all curiosity seekers. For many, such a visit is an occasion for profound meditation on the meaning of life, on good and evil, on truth and beauty. And this is not a little thing.

The vital rhythm of the cloister's life is determined by prayer and divine services in church. As part of the general rhythm of the Christian Church, it makes an impression on the life of the city. This can be seen in the tides of the faithful people moving in and out of the monastery gates and the streams of pilgrims moving along the lanes of Pechery. And drops from these streams are carried far away beyond the Pechery, to all corners of the world. Having once received the grace and illumination of spirit, it is impossible not to conform one's actions and behaviour and life itself to them. That is why letters arrive from Riga and Sakhalin, Germany and Japan, America and Canada... By the way, when the dialogue between the great powers broke off not long ago, American Christians continued their pilgrimages to the House of the Most

Pure Mother of God, carrying away with them the good tidings of peace. Many eminent guests and senior officials have also been here.

Regrettably, we have said nothing about the monastic services and the enchanting beauty of the principal feast of the cloister—the Dormition of the Mother of God. We did not mention either the wonder of the monastic caves in which thousands are interred, but there is no smell of corruption. We should have told about the temptations and sorrows of monastic life and the ineffable joy of brotherly communion, about the young and old ascetics of faith, patience and love. By the way, it says somewhere that eagle owls like to settle near hermits. I do not know if this is so, but many pilgrims spending the night in the cloister have heard, mixed with the sound of the watchman's rattle, the eerie groans and sighs of these night birds.

Not long ago Starets Schemahierodeacon Mark, who was a hundred years old, was buried in the caves; in comparison to him now there are only "young" monks left in the monastery. The smith, Monk Grigoriy ("Uncle Grigoriy" as everyone calls him lovingly) is about seventy and still stands firmly at the anvil, but in the church he weeps constantly. The sacristan, Archimandrite Serafim, is nearer eighty, 56 years of which he passed in the monastery. When he was still a youth, Starets Simeon (†1960) placed him under obedience to clean the roof of the Dormition cells from leaves and debris. Now he is himself a starets, but despite sharp pains in his back, every autumn, tying a rope round his waist, he climbs to the steep roof with a broom. *He that is faithful in that which is least is faithful also in much* (Lk. 16.10), it says in the gospel.

On the other hand, the steward, Hieromonk Filaret, is not yet thirty, the superintendent, Hegumen Tikhon is a bit older, but both have been holding their posts for almost five years now and the Lord, through the prayers of the startsy, helps them to carry their difficult obediences to the benefit of the monastery and the salvation of their souls. The principal vow of a monk is obedience. And this monastic vow a monk has to learn to keep throughout his life.

In passing we should note that the monastery is almost completely hidden in the depths of a ravine, the slopes of which are covered with dense forest, in which one can gather mushrooms, see hedgehogs and tomtits who pick seeds right from the palms; squirrels play among the branches; starlings and nightingales abound too. While on the Holy Mount stands the holy oak which is five hundred years old and maybe all of seven hundred. In its hollow trunk a monk's cell can be made.

In the hothouses of the monastery there are lemons and vegetables for the monastic refectory the year round. Further on are the cowsheds with fifteen milch cows. Guests say that their milk is the tastiest in the world; then there is the famous monastic kvass, and bread baked in the monastery's bakery. Father Anastasiy has been in charge of the farm since long ago although in years he is hardly half the biblical age.

In the apple orchard there is the humm of bees, nearby is a small opary, one of the reasons being to teach monks how to bear obediences and to love work like the bees do. The abundance of fruit often breaks the branches despite props. One can also enjoy all kinds of berries—raspberries, gooseberries, strawberries and rowan berries. In the cool of the orchard it is good to immerse into a wise book, pray, rest, or contemplate on life and death. One's heart is especially inclined there to confess that *the Lord is good...*

In conclusion, I shall adduce one more witness which is particularly significant for us. According to an old tradition, the father superior and the hieroarchimandrite of the monastery is the ruling bishop of the diocese. Metropolitan Ioann, who occupied this seat for over thirty years, is now retired and Archbishop Vladimir (formerly of Krasnodar and Kuban) has been appointed to the Pskov See; he is an active figure in peacemaking and the ecumenical movement.

Addressing the brethren he said among other things that fulfilling his obedience he had had the opportunity to see many countries of the world, that Divine Providence had vouchsafed him "to see the face of the earth and be convinced how beautiful it is". He had venerated at numerous shrines and experienced many blessings of the soul, but, he said, "never have I felt the healing action of grace so fully and deeply as here, that despite the lengthy services bodily weaknesses are forgotten in prayer".

Once, on the Feast of the Dormition of the Most Pure Mother of God, the confessor of the monastery, Archimandrite Ioann, seeing off the pilgrims, confidently said: "My friends, remember that not one of you will leave this place as you were when you stepped across the threshold of the cloister. Our Hegumenia, the Blessed Virgin Mother of God, bestows on each according to his secret need, healing for both body and soul...". O Lord, may it always be so, now and for ever. Amen.

Hegumen TAVRION

Notes on Choral Styles

Our January issue carried an article on Znamenny Chant, the main and fundamental style of early Russian hymnody, but not the only one.¹ In the early days of the Church it was accompanied by a very unique phenomenon—kontakarian singing. However, during the heyday of medieval choral art, which came during the Russian Prerenaissance—the late 16th-early 17th centuries, Znamenny Chant was virtually lost amidst the multitude of other chants created on its basis and which enriched the one-part singing of the time. They included Putevoi, Demestvenny, Bolshoi (Great) Znamenny and Maly (Small) Znamenny, Bulgarian, Kievan, and Greek chants, the chants of monastery schools, and individual compositions. Scholars have yet to establish conclusively why the chants were given precisely these names. Perhaps in some instances the appearance of a term is linked with the geographical name of the chant's place of origin, while in others it is associated with certain distinguishing features. It is a known fact, however, that Greek, Kievan and Bulgarian chants are simpler than Znamenny Chant, but are different in terms of intonation; that the Maly Znamenny Chant is an abridged version of the commonly known Znamenny Chant, and that all the chants, each distinguished by the uniqueness of its style, come under the single system of one-part hymnody of Early and Medieval Russia.

As our purpose is to describe the variety of the choral styles of the Russian Church, it is not necessary to dwell in detail on each one of them. The article will cover phenomena which are the most original, stylistically independent, of value historically and artistically and, lastly, are the best researched at the present moment. They are the Demestvenny and Putevoi chants. On the one hand, they are akin to Znamenny Chant; on the other, they set it off with their freshness. Another reason we have decided to look at them is that the method for creating Demestvenny and Putevoi hymns is typical of the whole of early Russian professional music and can therefore be projected on to other chants. In other words, on the example of the *demestvo* and *put* we can gain an impression of the aesthetics and techniques of early Russian hymnody as a whole.

Thus, the overriding principle of Russian musical creative practice in those distant times lay not in composing new hymns but in diversely rearranging earlier pieces. The changes could be quite insignificant (e. g., they could apply solely to the text—the so-called rewording), or they could substantially change the original. Using the original source was a special composition technique. In the early Russian tradition it was known as “after the likeness” compo-

sing. This principle of the Canon taken in the broader sense, not only characterized choral art but was used in early Russian artistic thought as a whole. The number of authors of independent pieces was minimal in comparison with the number of “copyists”. Creativity was perceived as divine revelation to a select few. Once created, a piece acquired the aura of sanctity, becoming the source and basis for the next work. This helps to reveal the essence of the medieval Russian psychology of religious creativity, explaining both the canonical nature of its forms and its anonymous character. “The adoption of a Canon,” wrote Fr. Pavel Florensky, “is the feeling of being linked with humanity... A true artist wants not **what is his** at all cost but... the artistically embodied **truth of things**, and is never concerned... with the question of whether he is the first or the hundredth to speak of this truth.”²

The manifestations of the principles of similitude in art are different. For example, an “after the likeness” piece, which is understood as an invariable returning to the same theme, is in effect the most perfect type of creativity. Let us quote in this connection the words of Academician D. Likhachev about literature, which are equally applicable to all the art of that time: “Early Russian literature can be viewed as the literature of one theme and one plot. This plot is world history and this theme is the meaning of human life... World history depicted in literature is great and tragic. It is focused on the modest life of one person—Christ. Everything that happened in the world prior to His Incarnation is merely the preparation for this life. Everything that has happened since is linked and correlated with it in one way or another. The tragedy of the person of Christ fills the world; it lives in each person and is called to mind at each Church office.”³

In religious music this calling to mind is accomplished also through the method of likening, but now as a practical, performers’ device. In the case in question “after the likeness” singing means the performance of different liturgical texts to a specific, generally-known melody.

Lastly, the principle of similitude also manifests itself in the shaping of an individual piece, the early Russian masters in effect creating from a single model. Each hymn was based on a totality of unchangable melodic formula called popevki (patterns).

How did such individual phenomena as Demestvenny, Putevoi, and all the other chants as well, emerge on the basis of one and the same technique? To find the answer let us turn to the period of the stylistic maturity of the first two.

фрагмент 1а

и ны - не и при - сно и во ве - ки ве - ков а - минь .
Е - ди - но - род - ный Сы - не и Сло - ве Бо - жий, Без - смер - тен Сый,

фрагмент 1б

и ны - не и при - сно и во ве - ки
ве - ком. А - минь. Е - ди - но - род - ны - и Сын
Сло - во Бо жи - е Без - смер - тен Сый

2а

Е - ли - цы во Хри - ста кре - сти - сте - ся, во
Хри - ста о - бле - ко - сте - ся, ал - ли - лу - и - а .

2б

Е - ли - цы во Хри - ста кре - сти - сте - ся, во
Хри - ста о - бле - ко - сте - ся, ал - ли - лу - и - а .

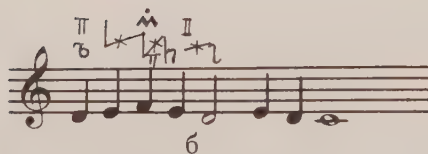
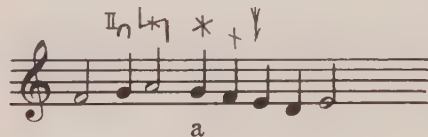
Песнь 1-я (фрагмент) 3

Во - скре - се - ни - я день, про - све - тим - ся лю - ди - е,
па - сха го - спо - дня, па - сха, от сме - рти бо к жи - зни

The late 16th-early 17th centuries were the pinnacle of one-part choral art, with Znamenny singing reaching its zenith, new choral styles emerging and new chants taking shape. This was a form of creative freedom within the framework of the ethical and artistic Canon. Today we assess it as the summit of Russian monodic thought.

It was during the rise of choral culture in Russia that Demestvenny Chant appeared in all its inimitability.⁴ This choral style differed from Znamenny Chant in its remarkable melodic flexibility, abundance of lengthy passages of an ornamental and melismatic type, and unusual rhythm. This stylistic independence created the need for a special type of notation, which was also called Demestvenny.

Demestvenny notation took shape on the basis of the Znamenny, chiefly by making the neumes more complex. The component signs which designated complex melodic features, up to and including entire phrases, are one of the characteristic features of Demestvenny notation. Here are several typical examples:



Demestvenny singing is first mentioned in the mid-15th century in historical acts.⁵ It is not registered at all in the choral documents of the time. For this reason it is virtually impossible to learn what the choral style in question was like at the moment of its emergence.

In the mid-16th century Demestvenny Chant was known in Novgorod. Hymns in the Demestvenny Chant were sung at divine services on feast days. This would seem to indicate the melodic richness of the intonational structure of Demestvenny singing. Written documents bear out this assumption. Spreading gradually to the main cultural centres of Russia—Moscow, the Beloe Lake Monastery of St. Kirill, the Solovetski and other monasteries, Demestvenny Chant was soon accepted on a par with Znamenny Chant. It had a large repertoire: hymns for the All-Night Vigil, for Divine Liturgy, archpastoral divine service, hymns to the Mother of God, magnifications, hymns for marriage ceremonies and the consecration of churches.

As has already been stated, Demestvenny hymns are also based on the popevki principle of organizing the musical form. However, popevki themselves differ considerably from Znamenny hymns in terms of

both intonation and rhythm. Here we are again reverting to the correlation of the canonical and the individual, a question of great importance in early Russian art. In this sense the emergence of *demestvo* can be assessed as the result of "a quest for new, fresh intonations and the aspiration to move beyond the bounds of the somewhat standardized range of the popevki"⁶ of the Znamenny Chant. A. Preobrazhensky, a Russian scholar studying hymnody, called Znamenny Chant "rule, austerity, invariability and necessity," and characterized demestvenny singing as "solemnity, decoration and freedom."⁷ This style came to be known as triumphant in musicology. To corroborate the above let us take for comparison the same text ("O Thou the Only Begotten Son"), set to the Znamenny style (1a) and to the Demestvenny (1b).⁸

That the triumphant style of demestvenny hymnody should have flourished in the late 16th-early 17th centuries is no mere coincidence. Demestvenny Chant patently mirrored the tenor of the times of the Russian Prerenaissance. The "demestvenny" spirit was also inherent, for example, in the iconographic styles of those years. G. Vagner sees a manifestation of iconographic *demestvo* in "the grandiosity of symbolic concepts"⁹ and in cosmologically resolved themes and subjects of icon-painting. The scholar is of the belief that "the hymnographic genre with its *demestvo*... expressed perfectly the spirit of the age"¹⁰ in all its artistic manifestations.

Putevoi Chant¹¹ stands as if at the mid-point between Znamenny and the Demestvenny.¹² Like the latter, Putevoi Chant is a more involved version of the Znamenny. However, this greater complexity is nonetheless different in many ways. Unlike the rhythmical and somewhat flowery *demestvo*, Putevoi singing is a variant of the slow Znamenny. This was achieved by lengthening the duration and frequently using semi-breve (in translation into modern notation) and often larger rhythmic units. Furthermore, whereas Demestvenny Chant shaped its own popevki system which differed from the popevki of the Znamenny octophony, the Putevoi Chant was based on an intonational elaboration of Znamenny popevki. Thus, in terms of intonation, Putevoi singing was closer to Znamenny. By way of proof let us compare the hymn "As many as have been baptized into Christ" in the Znamenny (2a) and the Putevoi (2b) versions.

As we can see, Znamenny Chant gave life to very different phenomena: we cannot confuse the "volatile" nature of the Demestvenny Chant with the measured tread of the Putevoi.

However, one cannot fail to note a similarity between the styles of Demestvenny and Putevoi singing. This consists, firstly, in a uniform, popevki, system of structuring hymns and, secondly, in the method of designating melodies using its own notation. Putevoi Chant, like Demestvenny Chant, had its own alphabet of kryuk (neumatic) notation. Like the Demestvenny notation, its outlines were formalized into a system after Putevoi Chant appeared. Scholars are of the opinion that the emergence of Putevoi Chant dates

back to the last quarter of the 15th century.¹³ At that time it was recorded in the Znamenny notation. Hardly had Putevoi Chant emerged than it immediately became part of the mainstream of the evolution of choral art and started developing in terms of melodic enrichment. It was at the zenith of its stylistic individuality—the last quarter of the 16th-mid-17th centuries—that there appeared a need for special kryuk notations. In other words, Putevoi notation took shape simultaneously with the perception of Putevoi Chant as an independent artistic phenomenon.

The second half of the 17th century was a period of decline for Putevoi Chant, and not for it alone. Demestvenny and Znamenny chants also ceased developing. The melodic nature of these styles, which are comparable “to Russian decorative embroidery and intricate book vignettes,”¹⁴ gradually receded into the past. Russian musical art was entering a new era—the era of polyphony. It was during this period of transition in Russian culture from the Middle Ages to modern times that the early Russian chants gave way to other choral styles, styles simpler in terms of intonation and rhythm. Greek (3), Bulgarian and Kievan chants were of this type.

Thus ends the history of the evolution of the monodic choral art of Early Russ and begins the history of church polyphony. The latter will be dealt with in the next issue.

NOTES

¹ See: *JMP*, 1989, No. 1.

² P. Florensky. “Iconostasis.”—*Theological Studies*, No. 9, Moscow, 1972, p. 106.

³ D. Likhachev. “The First 700 Years of Russian Literature.”—In the book: *Izbornik. Sb. proizvedenii literatury Drevnei Rusi* (Anthology. Selected Literary Works of Early Russ). Moscow, 1969, pp. 9-10.

⁴ The Greek origin of the word *demestvo* is unquestionable. However, scholars are still divided over the meaning (teacher, cantor, singing outside the church—domestic singing).

⁵ According to N. Uspensky, it is first mentioned in the Chronicle for 1441 of the New Jerusalem Monastery of the Resurrection. See: N. Uspensky. *Drevnerusskoe pevcheskoe iskusstvo* (Early Russian Choral Art). Moscow, 1971.

⁶ N. Uspensky. *Obraztsy drevnerusskogo pevcheskogo iskusstva* (Samples of Early Russian Choral Art). Leningrad, 1971, p. 146.

⁷ V. Preobrazhensky. *Kultovaya muzyka v Rossii* (Religious Music in Russia). Leningrad, 1924, p. 23.

⁸ Examples from: N. Uspensky. *Obraztsy...*

⁹ G. Vagner. *Kanon i stil v drevnerusskom iskusstve* (Canon and Style in Early Russian Art). Moscow, 1987, p. 241.

¹⁰ *Ibid.*

¹¹ Scholars are divided over the origin of the name of “Putevoi” Chant, or “Putny” (“Putnoi”). One of the probable versions is the contention that “putevoi” is “a literal translation of the Greek word οδοσ. The meaning of this word fully corresponds to the Russian “put” (road) (D. Razumovsky. *O notnykh bezli-neinykh rukopisyakh tserkovnogo znamennoy peniya* [Non-Staff Note Manuscripts of Znamenny Church Singing]. Moscow, 1863, p. 59).

¹² For a detailed comparison of these styles see: B. Shindin. “Certain Questions Pertaining to a Study of the Russian Musical Culture of the Transitional Period”.—In the book: *Russkaya khoro-vaya muzyka XVI-XVIII vv.* (Russian Choral Music of the 16th-18th Centuries). Moscow, 1986, p. 12.

¹³ See: M. Bogomolova. “Identifying and Studying Early Examples of Putevoi Chant.”—In the book: *Problemy russkoi muzykalnoi tekstologii* (Problems of Russian Musical Textology). Leningrad, 1983, pp. 112-142.

¹⁴ N. Uspensky. *Obraztsy...* pp. 13-14.

L. AKIMOVA

The Optina Hermitage and Russia

The Optina Hermitage holds a place of its own among the monasteries of Russia. Founded in the 14th century, the cloister became most renowned at the beginning of the last century with the appearance of *starchestvo*, which we can rightly call a phenomenon of Russian spiritual culture.

A new chapter in the annals of the Optina Hermitage has been started today. This world-famous monastery has providentially found itself among the functioning monasteries of the Russian Orthodox Church. Pilgrims from all over the country are converging upon Optina again. The lamp of faith and hope for spiritual and moral renewal has been kindled anew.

The history of the Optina Hermitage and its role in Russian spirituality and culture were the subject of historico-literary soirees entitled “The Optina Hermitage and Its Cultural Importance”, which were held in Moscow on October 20 and 21, 1988, at the Central Architects’ House. This event, which was organized by the All-Russian Cultural Foundation and the Russian Federation Architects’ Union, was attended by scientists, theologians, architects and writers. Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Grigoriy of Mozhaishk, and Archimandrite Innokentiy, Deputy Edi-

tor-in-Chief of *The Journal of the Moscow Patriarchate*, were the guests of honour.

In his speech of welcome, writer P. Proskurin, Chairman of the Board of the All-Russian Cultural Foundation, noted that familiarization with cultural values, among which the spiritual heritage of the Optina Hermitage figures prominently, is of great importance in the formation of the new thinking.

Brief speeches of greeting were delivered by B. Nelyubin, First Deputy Chairman of the Board of the Russian Federation Architects’ Union, and S. Simanov, First Deputy Chairman of the All-Russian Cultural Foundation.

V. Krivolapov, a philologist from Kursk who delivered a paper entitled “The Phenomenon of *Starchestvo*”, focused on an analysis of the notions “starets” and “the institute of *starchestvo*”. As the rapporteur pointed out, the overriding features of startsy, these light-bearing individuals, are quietude, contemplative tranquillity, and love. Russian *starchestvo* is a special type of spiritual guidance. While preserving the essence of ancient Eastern monasticism, it acquired its own, national specifics. Startsy strove to unlock the treasure-trove of the human soul and see man the way he should

be. Writers and philosophers of the 19th-early 20th centuries tried to see man the way he should be, too. It is not fortuitous that prominent Russian intellectuals, such as F. Dostoevsky, N. Gogol, L. Tolstoy, V. Solov'yov, K. Leontyev and M. Pogodin were among the pilgrims to Optina. In the scholar's opinion, to understand the phenomenon of *starchestvo* means to discern the laws that guided 19th-century Russian culture.

The audience enthusiastically received the address of Archimandrite Evlogiy, Father Superior of the Optina Hermitage. Fr. Evlogiy spoke about the monastery today: the restoration work, the opening of the refurbished churches, and the many problems that exist. A slide film about the present state of the cloister was shown.

The author and publicist V. Kozhinov shared his reminiscences of the visit to the Optina Hermitage in 1969 by a group of the creative intelligentsia, when the cloister's buildings were in a sorry state. The graves of the Kireyevsky brothers had been restored and a small museum set up at the time.

A new name has gone down in the history of the Optina Hermitage. "Fr. Pavel Florensky and the Optina Hermitage" was the name of a paper presented by MTA lecturer, Hegumen Andronik, which was based on a study of archives, letters, articles and reminiscences. Hegumen Andronik noted that Fr. Pavel Florensky's sojourn at Optina and his association with the startsy exerted an enormous spiritual influence on him and was mirrored in his writings.

I. Davydova, Cand. Sc. (Art Criticism), delivered a paper entitled "The Symbolism of Early Russian Monasteries on the Example of the Optina Hermitage", which is the first attempt to reveal substantive bases of the construction of the Optina Hermitage. The architectural complex of this cloister is not unique, but it embodies the age-old tradition of Russian monastic architecture and, in the view of the rapporteur, has a theological interpretation.

Then Metropolitan Yuvenaliy spoke. An encounter with startsy was an encounter with a miracle, with sanctity, he pointed out. The participants in the soiree listened keenly to the Vladyka's recollections and his account of the canonization of nine ascetics, including the Optina starets Amvrosiy, at the 1988 Local Council of the Russian Orthodox Church.

In conclusion, the film "Under the Grace-Giving Protecting Veil", produced jointly by the Central Documentary Film Studios and Nowitex (FRG), was shown.

The next day V. Sakharov, Cand. Sc. Philol. of the Institute of World Literature, presented a paper entitled "I. Kireyevsky, V. Zhukovsky and the Optina Hermitage". The paper dealt with an important topic—the correlation between literature and spirituality. Optina is reflected in everything I. Kireyevsky wrote, be it his letters, reviews, introductions to books or essays on history or economics. Everywhere one encounters ideas on the nature of the Church and on cultural differences and similarities based on the differences and similarities of faith. The lives and work of the people close to the Optina Hermitage are unquestionably

a chapter in the history of this monastery and of Russian culture.

A report entitled "The Teaching of St. Amvrosiy of Optina on Spiritual Life" was presented by Fr. Sergiy Shirokov, a cleric of the Orel Diocese. He keynoted the problem of spirituality in the modern world, turning in connection with this to the Optina Hermitage, a great national and world legacy. The speaker dwelt in detail on the life of Starets Amvrosiy and quoted excerpts from his letters.

Nature as a part of the world, in which everything is interrelated, is indissolubly linked with the spiritual life of man. Any violation of the "man-environment" unity entails an ecological crisis. The problem of the study of the ecological experience of the Optina Hermitage was the subject of the report "The History and Present Day of the Optina Hermitage", by the ecologist and publicist F. Shipunov.

We cannot gear humanity to light without showing the depth of its fall in order to enable man to become horrified at his calamitous state and repent and attempt to revive himself morally. This, in the opinion of publicist M. Antonov, the author of the paper "Gogol and the Optina Hermitage", is the principal idea of the works of the great Russian writer. After examining specific material within the framework of the paper's theme, M. Antonov named the centrepiece of N. Gogol's work—giving humanity in artistic form a programme for universal rebirth and transformation.

The Optina Hermitage as the school of the venerated and great starets, Schemaarchimandrite Paisiy Velichkovsky, was the subject of a brief speech by Archimandrite Innokentiy. He pointed out that in the 19th century the Optina Hermitage, guided by Starets Paisiy, was the reviver of the Russian manuscript tradition and, most importantly, a publisher of the wealth of patristic literature in conformity with the body of reading which Sts. Sergiy of Radonezh and Paisiy Velichkovsky determined in Russian history. Archimandrite Innokentiy reminded the assembly of the words of Fr. Pavel Florensky: "The great men of Optina absorbed the national shrine into themselves as if into a fiery focus... It is difficult not to follow them but to pass them by, for this would mean wilfully changing the centuries-old course of world history."

The paper "The Library of the Optina Hermitage" by A. Troitsky was in a way a continuation of the theme of the speech by Archimandrite Innokentiy. The vigorous translating and publishing activity of this monastery would have been impossible without a good library. There were two of them at Optina—one in the monastery and the other in the skete. The skete library was formed from the books of Starets Makariy. It also boasted a publishing archive, a collection of Greek books and a few but extremely valuable ancient manuscripts.

The speaker expressed the hope that with this wonderful rebirth of Optina its religious educational book-publishing activity would resume as well. A. Troitsky concluded his presentation with a quotation from Konstantin Leontyev's book "Fr. Kliment Zedergolm, Hieromonk of the Optina Hermitage" "At the Russian

Embassy in Constantinople he [Fr. Kliment, who was still a layman at the time.— *E. T.*] heard talk to the effect that Russia was powerless for it had no money, and as long as it had no money other powers would only laugh at our threats." Zederholm recorded in his travel notebook that "lack of faith, not lack of money, was ruining Russia". Does not this note in the travel book of the would-be Optina starets ring true today, too?

"Literary and Art Celebrities at the Optina Hermitage" was the title of a paper presented by Aleksandr Marchenkov, who noted that in the 19th-early 20th centuries the Optina Hermitage was a connecting link between the intelligentsia, the faithful and the Church.

An interesting presentation was made by Metropolitan Yuvenaliy of Krutitsy and Kolomna, in which he stressed that the phenomenon of Optina was part of the enormous spiritual experience of the Russian Orthodox Church. And alongside the numerous monaste-

ries, saints and shrines, Optina is a truly spiritual heritage of the Church.

In conclusion, hymns were performed by the Choir of the Publishing Department of the Moscow Patriarchate under the direction of Hieromonk Amvrosiy.

The evening drew to an end. The papers and speeches offered the audience a wide range of questions on the specifics of Russian spirituality, on the influence of the religious experience on all aspects of Russia's moral and cultural life, and on the significance of the Optina Hermitage. And perhaps the following lines penned in the last century by F. Dostoevsky about the Optina startsy are applicable to our times of moral change and renewal: "How surprised you would be if I say that from these meek men thirsting for solitudinous prayer there may once again come the salvation of the land of Russia!"

E. TURKINA

At the Korets Convent of the Holy Trinity

The Dormition of the Mother of God stands out in more than one way among the Orthodox Twelve Great Feasts. At the Korets Stauropegion Convent of the Holy Trinity it is always a special occasion since the southern side chapel of the main convent church is dedicated to the Dormition of the Most Pure. Festal divine services, celebrated with particular solemnity and often according to the archpastoral order, attract large numbers of pilgrims seeking spiritual edification and consolation.

Last year the celebrations at the convent were led, with the blessing of His Holiness Patriarch Pimen, by Archbishop Irinei of Kharkov and Bogodukhov. On August 27, at 3 p. m., after the Holy Epitaphion was born forth to the centre of the church from the Dormition Side Chapel, His Grace Archbishop Irinei conducted Small Vespers and the akathistos singing. In the evening he officiated at All-Night Vigil and the Office of the Burial. All through that night the congregation offered up prayers and sang hymns glorifying the All-Pure Theotokos Who in Her Dormition hast not left the world. Those who had been fasting heard the Rule for the Holy Communion read by Archpriest Yaroslav Antonyuk of the Volyn Diocese. On the feast day itself two Divine Liturgies were celebrated at the convent. Celebrating the late Liturgy, Archbishop Irinei delivered an exhortation. The service was followed by a festal procession.

* * *

September 8, 1988, the Feast of Sts. Adrian and Natalia the Martyrs, was the name-day of the mother

superior of the Korets Convent, Hegumenia Natalia. The guests who arrived in the convent for the occasion on the previous day included Metropolitan Aleksiy of Kalinin and Kashin († October 7, 1988), accompanied by Archimandrite Viktor (now Bishop of Kalinin and Kashin), Secretary of the Kalinin Diocesan Administration, and clerics of the Kalinin Diocese. The archpastor officiated at All-Night Vigil at the convent Church of the Holy Trinity, and on the day of the feast celebrated Divine Liturgy there. After a moleben to Sts. Adrian and Natalia, His Eminence the Metropolitan cordially felicitated Hegumenia Natalia on her name-day and wished her God's help in her labours. The service was followed by a festal repast.

On September 9, the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen, Divine Liturgy in the convent church was celebrated by Archimandrite Viktor. Metropolitan Aleksiy conducted a moleben to St. Pimen. After the service the archpastor felicitated the congregation on the occasion and called for ardent prayers for the good health of the Primate of the Russian Orthodox Church.

In the evening, the eve of the Feast of the Invention of the Relics of St. Iov of Pochaev (the patronal feast of the northern side-chapel of the Holy Trinity Church) Metropolitan Aleksiy read the Akathistos to St. Iov at All-Night Vigil and anointed the worshipers with holy oil.

Archpriest IOSIF BOGACHENKO

Scientific Conference in Suzdal

On November 21-24, 1988, Suzdal was the venue of the All-Russia Study Conference: "The Museum and the Cultural-Historical Legacy of the Russian People". This legacy, as is known, embraces vast layers of ancient Russian culture, including monuments of church writing, church architecture, music and icon-painting. Taking part in the work of the conference were nearly 100 delegates—representatives of museum establishments of the RSFSR, the RSFSR Ministry of Culture and academic institutes: of History of the USSR, Philosophy, Sociological Research, History of Natural Sciences and Technology, Moscow State University, the Moscow Conservatoire, the Moscow State Historical Archives Institute, and other higher educational establishments and artistic unions.

The speakers, who took the floor at the plenary session on November 21, included A. Shkurko, Deputy Minister of Culture of the RSFSR (Chairman of the Conference's Organizing Committee); I. Pozdeeva, Moscow University instructor; A. Panchenko, D. Sc. Philol. (Institute of Russian Literature of the USSR Academy of Sciences); N. Pavlova, Deputy Director of the Research Institute of Culture of the RSFSR Ministry of Culture and the USSR Academy of Sciences; A. Aksenova, General Director of the Vladimir-Suzdal Preserve-Museum.

A. Shkurko pointed out that the cultural-historical legacy of the Russian people was underrated in the period of stagnation. In the process of perestroika now underway it is necessary to improve cultural activity in every way, to fill in "blank spots" in our history, which means that the role of museums must increase.

The speaker then dwelt on the initiatives taken by the RSFSR Ministry of Culture, which are aimed at stimulating the creative work of museums, pointed to prospects for setting up museum associations, and supported the idea of reorganizing some museum branches into museums in their own rights.

Moscow University instructor I. Pozdeeva underscored the need to return the spiritual culture of the Russian people to society. The history of this spiritual culture had been kept silent about for decades which resulted in disunity in research work and in our falling behind the level of scientific thought of the West. She raised the question of coupling the research being done by history and local-lore museums with the research conducted by higher educational establishments.

In his paper entitled "The Idea of the Museum in Russian Culture", A. Panchenko touched on the history of the Russian Old Believers of the late 18th century. The idea of a museum in Russia, he said, was first voiced by Simeon of Polotsk in one of his works, "The Vineyard of Many Colours", and later put into practice by Peter the Great in the shape of the famous cabinet of curiosities (Kunstkamera) in St. Petersburg.

N. Pavlova pointed to shortcomings in our present museum practice and spoke in favour of granting preserve-museums the right of the masters in accordance with the law on the state enterprise.

A. Aksenova touched on the questions involved in reorganizing Soviet period sections in some museums, and in improving their displays in line with the new historical criteria in the spirit of perestroika.

Participants in the conference took part in the work of six sections: Historical-Cultural Heritage in the Current Cultural Process; Modern Trends in Museum Designing; Problems of Preserving and Developing Minor Historical Towns and Villages of Russia; Folk Culture in the Museums of the RSFSR; Problems of Interpretation of the Ancient Russian Cultural Legacy in Modern Culture; Russian Cultural Legacy, Mass Culture and the Youth.

The culture of Old Russia is not an ossified legacy but a living tradition, of which the Russian Orthodox Church is rightly considered to be a worthy custodian, V. Nikitin, senior editor of the Publishing Department of the Moscow Patriarchate who took part in the work of the conference at the invitation of the Organizing Committee, said in one of his speeches. It is the Church, he emphasized, who has given and gives to the culture of Old Russia a traditionally Orthodox interpretation; it needs to be studied and assimilated in the first place, particularly as regards liturgical monuments that should be considered from positions of the centuries-old Church tradition which determined many a characteristic feature of everyday, economic, social and state aspects of culture. V. Nikitin drew the delegates' attention to the constructive elements of the museum theory set forth by N. Fedorov (1828-1903), in particular, in his article, "Museum, Its Meaning and Purpose". N. Fedorov saw museums as monuments in commemoration of the dead and suggested a methodologically interesting principle of museum display — a calendar-chronological one, in accordance with the Orthodox Menologion. In the context of the current reform of general and vocational schools, and the calls to step up the activity of clubs, museums, circles and lecture halls, N. Fedorov's idea of establishing a link between the school and the museum, the church and the observatory also deserves attention.

On no account should cultural legacy be considered a dead tradition: the spiritual tradition is alive and is inexhaustible, said O. Genisaretsky, a culturologist, at the closing plenary session. It is possible only to interpret this tradition with due account of our time, researchers should proceed not from the premise that there is a certain "torn away" legacy, but from the fact that there are the living heirs-at-law to whom it should be returned.

As a result of the discussions, it was recommended that a union of museum workers, based on democratic principles, be created, whose aim would be to promote museum work.

V. N.

Evening Devoted to Metropolitan Filaret of Moscow at the Moscow Theological Academy

On December 14, 1988, the Feast of the Righteous St. Filaretos the Merciful, a traditional evening was held in the large conference hall of the Moscow Theological Academy which was devoted, in keeping with a custom that was established over 30 years ago, to Metropolitan Filaret of Moscow (1782-1867) of blessed memory.

The opening speech was made by Archbishop Aleksandr of Dmitrov, the rector of the Moscow Theological Academy and Seminary. He pointed to the importance of traditions of the past in the life of the present-day theological schools.

Two papers were then delivered. In his report, "The Theological School and the Education of the Pastor", Hegumen Andronik, a lecturer, dwelt on the thoughts of Metropolitan Filaret about the upbringing of youths in theological schools. Education, the hierarch taught, should be most closely united with constant "efficacious guidance to spiritual life". Closeness to the church, joint prayer in the church,

and participation in divine service are very important for the students of the Theological School. They must receive Holy Communion regularly and fulfil the cell prayer rule and read Holy Scripture daily. They must exclude idleness from their life. The spirit of selfless service to God, indifference to all earthly blessings, and a readiness to suffer all difficulties and deprivations must be instilled in them. The school structure bequeathed to us by Metropolitan Filaret can be defined as a combination of lofty morality and exacting strictness. The harmonious correlation of the power of love, sacrifice, fraternal communion and religious discipline is an earnest of the vitality of the Theological School, which should be a united Christian family, the rapporteur said, among other things.

Switching over to the problems of the modern school, Fr. Andronik declared for the need for a more intensive Eucharistic life; the Twelve Great Feasts could become days of general

reception of Holy Communion by the students and pupils. This would groom them for frequent Communion when they enter Holy Orders.

In conclusion Hegumen Andronik said that the impact of Metropolitan Filaret on the education of pastors would be still stronger were this hierarch, who has long been venerated by the Orthodox people, canonized.

In his report "Metropolitan Filaret of Moscow as a Theologian" Protodeacon Valentin Asmus, a lecturer, spoke of the Vladyka of blessed memory above all as a Biblicist. Although he pointed to the shortcomings of the surviving Massoretic text and to the primary importance of the Septuagint in the Orthodox Church, Metropolitan Filaret insisted on the need to study the Hebrew text of the Bible. Tackling the matter of the correlation between Scripture and Tradition, the Moscow hierarch criticised both those who pushed Scripture to the background giving priority to human traditions and those who tried to ground the faith on Scripture alone, ignoring Tradition. Scripture does not exist "in and of itself"; it lives in the Church, and Holy Tradition is nothing more than an interpretation of Holy Scripture in the faith and ecclesiastical life.

What attracted the thought of Metropolitan Filaret most were the central events in religious history—the Incarnation, the crucifixion and the Resurrection of the Son of God. The Vladyka's most famous sermons are dedicated to the Passion of Christ. He emerges in them as a profound theologian, one devoid of superficial psychologism and self-sufficing moralism, and as a literary master craftsman.

Archbishop Aleksandr, rector of the Moscow theological schools thanking Metropolitan Pitirim for his speech and the gift—the Holy Gospel published in Greece



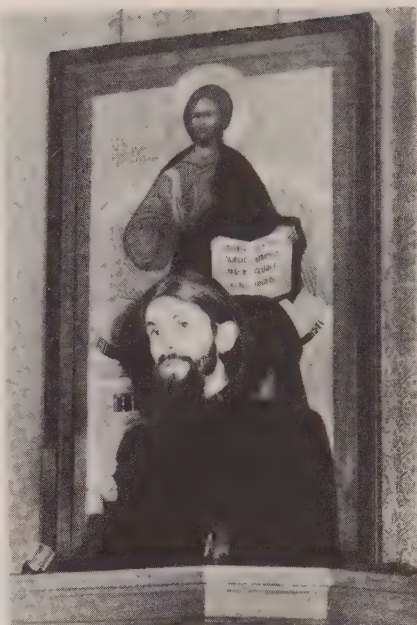
In the field of liturgical theology Metropolitan Filaret opposed the scholastic approach, in which prominence was given to "matter" and "form" and to the formula and moment of the administration of the sacrament.

With regard to heterodoxy Vladyka Filaret firmly and convincingly safeguarded Orthodox dogmata; however, he did not consider it false "any Church that believes that Jesus is the Christ". A heterodox community is a "Christian Church... which is not wholly true, which commingles false and harmful human views with the true and salvific teaching of the Christian faith".

The most famous work of Metropolitan Filaret is his Catechism. First published in 1823, it was revised several times by the author and has been serving as a manual in the theological schools of the Russian Church for over 150 years now.

An address was then delivered by Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department. The Vladyka shared his recollections of the first years of the re-born theological schools in the formation of which the departed His Holiness Patriarch Aleksiy had a guiding hand. Throughout his long life His Holiness Patriarch Aleksiy deeply revered Metropolitan Filaret. And the tradition of evenings devoted to Metropolitan Filaret is also associated with the name of His Holiness Patriarch Aleksiy, who would usually celebrate Divine Liturgy on December 14 — the name day of the Moscow hierarchy of blessed memory—in the Domestic Chapel of St. Filaretos the Merciful in the Patriarchal Chambers of the Lavra, and in the evening would head the soirée devoted to Metropolitan Filaret at the Academy. The evenings would be less official and more warm and informal than the annual academic solemnities on the Feast of the Protecting Veil of the Theotokos. The papers which were delivered at the evenings were devoted to the multifaceted activity of Vladyka Filaret, a hierarchy, preacher and theologian. His theological views can give a great deal to the hearts and minds of our students.

Vladyka Pitirim noted that interest in the traditions of Russian Orthodox spirituality and theology is growing throughout the world today. As the continuers of these traditions, our students must fully realize their responsibility as spiritual successors of the generations that gave the world such luminaries as St. Feofan and St. Ignaty and Metropolitan Filaret.



Protodeacon Valentin Asmus speaking at the assembly hall

Metropolitan Pitirim also reported on his recent trip to Rome, where he visited Pope John Paul II, and on his other journeys. The audience was pleased by the news that in Greece a small edition of the Gospel with parallel texts in Church Slavonic and Russian has been published for the Russian Church. Vladyka Pitirim presented a copy of this fine publication to Archbishop Aleksandr.

At the conclusion of the evening the student choir under the direction of Hieromonk Nikifor performed several hymns.

Protodeacon VALENTIN ASMUS

MEETING OF STUDENTS

The ability to ask an interesting question, to make your partner talk, to get into contact with him, to be free of prejudice towards people with differing views of life—all these things are necessary for a journalist in his everyday work. And every clergyman must be able to reply to the questions of any audience convincingly, simply, and comprehensively. In this respect, the meeting of the students of the Moscow theological schools with future journalists held on December 23, 1988, at the Education TV Centre of the Department of Journalism of Moscow State University could be called a unique lesson in proficiency. The students spoke of their problems and shared study experiences. Much attention was given to the place of the Church in modern society and the participation of believers in the positive processes underway in the country of renewing the spiritual life of the people, our entire society.

Of great interest for all was the question of spirituality. This theme is constantly in the papers and magazines today; it is often brought up in the talks given by representatives of the intelligentsia, however, it has not yet found satisfactory substantiation. Indeed, it is not surprising, because spirituality is hard to understand outside the context of genuine Christian culture, the guardian of which was and still is the Church and the standard—her teaching on love and beauty.

The guests from Zagorsk made interesting proposals about possible forms of cooperation between the students and teachers of Moscow University and of the Theological Academy—these higher educational institutions whose historical roots go back to the Slavonic-Greek-Latin Academy founded in Moscow in the late 17th century.

Regrettably, in the time given, those who gathered on that day at the university TV centre could not discuss all that interested them. It is hardly to be expected that everything that had been suppressed for decades could be elucidated in an hour or two even in general terms. Let us hope that such meetings will be continued and expanded.

Aleksandr Nevsky Metochion in Alexandria

On April 24, 1988, Archpriest Dimitry Netsvetayev, the Exarch of the Patriarch of Moscow to the Patriarch of Alexandria and dean of the Aleksandr Nevsky Metochion, paid a visit to the Primate of the Coptic Church, His Holiness Pope and Patriarch Shenuda III at his Alexandria residence. Matters pertaining to the participation of His Holiness in the celebrations marking the Millennium of the Baptism of Russ in Moscow were discussed.

On May 16 Archpriest Dimitry gave a luncheon in honour of Metropolitan Titus of Leontopolis, who had been elevated to this rank by a decision of the Synod of the Alexandrian Church of April 25, and in honour of the newly consecrated Bishop Ioachim of Tamiathea, Vicar of the Patriarch of Alexandria, who replaced His Grace Titus in the Tamiathea See. The luncheon was attended by His Beatitude Pope and Patriarch Parthenios III of Alexandria.

On August 31 Archpriest Dimitry Netsvetayev had a meeting and a lengthy talk in Cairo with the Primate of the Sinaitic Autonomous Church, His Eminence Archbishop Damianos of Sinai, Pharan and Raitha. The participation of the Sinai Monastery of St. Catherine in the celebrations in honour of the Millennium of the Baptism of Russ in Alexandria was considered. Bishop Petros of Babylon, the Vicar of the Patriarch of Alexandria in Cairo, gave a dinner in honour of Archbishop Damian and Archpriest Dimitry Netsvetayev.

On September 14 Archpriest Dimitry Netsvetayev and his spouse attended a reception given by N. Tikhomirov, the USSR Charge d'Affaires ad interim to the Arab Republic of Egypt, on the occasion of the arrival of L. Titov, newly-appointed Consul-General of the USSR in Alexandria. Metropolitan Titus of Leontopolis and Archimandrite Theodoros, the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow, also attended the reception.

On September 18 festivities were held in Alexandria which were devoted to the Millennium of the Baptism of Russ. His Beatitude Pope and Patri-

arch Parthenios of Alexandria, assisted by Archimandrite Theodoros and Archpriest Dimitry Netsvetayev, celebrated Divine Liturgy at the Aleksandr Nevsky Metochion Church, which had been consecrated after repairs the day before. At the conclusion of the Liturgy a moleben was conducted and Many Years sung. His Beatitude Pope and Patriarch Parthenios addressed the participants in the celebration with an oration in which he emphasized that the Baptism of Russ was a great milestone in the history of the entire Orthodox Church. His Beatitude requested that heartfelt felicitations and sincere best wishes be conveyed to His Holiness Patriarch Pimen on the occasion of the noteworthy date.

Archpriest Dimitry Netsvetayev delivered an oration in reply.

Those present had an opportunity to acquaint themselves with an exhibition devoted to the Russian Church jubilee that had been mounted on the premises adjoining the church.

The participants in the divine service and the guests were offered a fraternal repast.

That evening Archpriest Dimitry Netsvetayev gave a big reception in the Metropol Hotel on the occasion of the feast. The reception was attended by His Beatitude Pope and Patriarch Parthenios III of Alexandria, Metropolitan Titus of Leontopolis, Bishop Amvrosios of Mareotis, Hieromonk Dimitry, the representative of the Sinai Monastery, and clerics of the Alexandrian Church. Also in attendance were Archbishop Giovanni Moretti of Vartan, the apostolic pronuncio in Egypt, and Bishop Egidio Sampieri of Mauritania (Roman Catholic Church); Archbishop Zaven Chinchinyan of Cairo, the Primate of the Armenian Apostolic Church in North Africa, Bishop Serapion, the representative of the Coptic Pope and Patriarch Shenuda III; Monsignor Joseph Sucaria, the vicar of the Melchite Patriarch of Antioch Maximos V in Alexandria; Pastor Dr. Samuel Habib, President of the Evangelical Churches in Egypt; Dr. Moris Assad, Secretary of the Middle Eastern Council of Churches; and Howard Levvet, the chaplain of the Anglican community in Alexandria. Among the guests of honour were N. Tikhomirov, USSR Charge d'Affaires ad interim to Egypt, L. Titov, Consul-General of the USSR in

Alexandria, staff members of Soviet and foreign diplomatic corps and trade offices, members of business communities and the public, and journalists.

Archpriest Dimitry Netsvetayev addressed the assembly with a speech.

The celebrations in honour of the Millennium of the Baptism of Russ at the Aleksandr Nevsky Metochion were widely covered in the Egyptian mass media.

Patriarchal Parishes in the USA

On August 13 and 14, 1988, the Patriarchal Parishes in the USA marked the Millennium of the Baptism of Russ. The festivities were attended by a Russian Orthodox Church delegation consisting of Metropolitan Mefodiy of Voronezh and Lipetsk, Bishop Mark of Kremenets (now of Ternopol and Kremenets), Archpriests Ignaty Kondratyuk and Vasily Zaliznyak, clerics of the Voronezh Diocese and Nikolai Popov, a cleric of the Moscow Diocese.

The delegation arrived in New York on August 10. The next day the guests paid a visit to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington Metropolitan of All America and Canada, at his residence in Syosset, and then met with members of the press at the Cultural Centre of the Three Holy Hierarchs Parish in Garfield, New Jersey. Metropolitan Mefody spoke about the celebrations marking the Millennium of the Baptism of Russ in Moscow, Kiev, Vladimir and Leningrad.

On August 13, the first day of the jubilee festivities, Metropolitan Theodosius celebrated Divine Liturgy in St. Nicholas's Cathedral in New York. He was assisted by Metropolitan Mefody, Bishop Petr of New York (Autocephalous Orthodox Church in America), Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, Bishop Mark, members of the delegation, and clerics of the Patriarchal Parishes and the Autocephalous Orthodox Church in America.

At the conclusion of the Liturgy His Beatitude Metropolitan Theodosius felicitated the worshippers on the great feast and His Eminence Mefodiy con-

veyed to all the congratulations and blessing of His Holiness Patriarch Pimen. Metropolitan Mefodiy presented St. Nicholas's Cathedral with icons of the Saviour and the Theotokos painted by artists of the Moscow Patriarchate. The icons are to be placed in the iconostasis of the cathedral.

That afternoon the festivities continued at the Church of the Three Holy Hierarchs in Garfield. Metropolitan Mefodiy and Bishops Kliment and Mark officiated at an akathistos to Prince St. Vladimir, Equal to the Apostles. Then a solemnity opened by Bishop Kliment was held in the church. Metropolitan Mefodiy addressed the assembly with a salutatory oration. A paper was presented by Archpriest Feodor Kovalchuk, Executive Secretary of the Patriarchal Parishes. The solemnity concluded with a concert. The Garfield Male Choir performed hymns in Church Slavonic, and the Youth Choir of the Autocephalous Orthodox Church in America sang in English.

That evening Metropolitan Mefodiy, Metropolitan Iosif of Acron (Bulgarian Orthodox Church) and Bishops Kliment and Mark officiated at All-Night Vigil at the Church of the Three Holy Hierarchs.

On August 14, the 11th Sunday after Pentecost, the Feast of the Procession (Bearing Forth) of the Holy Tree of the Life-Giving Cross of the Lord, Divine Liturgy was celebrated and a moleben conducted by the same hierarchs and also by Bishops Antonios of Seleucia (Antiochene Patriarchate) and Christofor of Eastern America (Serbian Orthodox Church). Before the Liturgy the Pochaev Icon of the Mother of God was solemnly translated from the chapel in the parish's cultural centre to the Church of

the Three Holy Hierarchs. The divine service was attended by the Primate of the Autocephalous Orthodox Church in America, His Beatitude Metropolitan Theodosius. At the conclusion of the moleben Bishop Kliment expressed filial gratitude to His Holiness Patriarch Pimen for the fact that with his primatial blessing a Russian Orthodox delegation was taking part in the celebrations marking the Millennium of the Baptism of Russ by the Patriarchal Parishes. The living link between the parishes of the Moscow Patriarchate and the Mother—Russian Orthodox Church was manifest in the joint prayer of the delegation members and the Orthodox faithful on the American continent.

A reception was given at the cultural centre which was attended by the participants in the festivities and also by representatives of different religious communities, officials and members of the public. Metropolitan Mefodiy read out a message of greeting from His Holiness Patriarch Pimen and also presented Patriarchal awards to many clergymen and parishioners.

On August 15 the Russian Orthodox delegation paid a visit to UN Secretary-General Dr. Peres de Cuellar and toured the UN building. During their talk Mr. Peres de Cuellar pointed to the great contribution the Russian Orthodox Church is making to peace and understanding among nations on Earth. He showed a keen interest in perestroika apace in the Soviet Union. Metropolitan Mefodiy told the Secretary-General about the jubilee celebrations that were held in Moscow and other Soviet cities and about the celebrations marking the Millennium of the Baptism of Russ by the Patriarchal Parishes in the USA, and also thanked him for the

participation of a UN representative in the festivities in Moscow. Later that day the delegation was received by Cardinal John O'Connor of New York.

On August 16 the Russian Orthodox Church delegation visited Holy Trinity Church in Baltimore, Maryland. That evening a moleben in honour of the Millennium of the Baptism of Russ was conducted in the Greek Church of the Annunciation of the Blessed Virgin (Constantinople Patriarchate).

On August 17 and 18 the guests went on a sightseeing tour of Washington, D. C.

On August 19, the Feast of the Transfiguration of the Lord, Metropolitan Mefodiy and Bishops Kliment and Mark celebrated Divine Liturgy at St. Andrew's Church in Philadelphia, Pennsylvania. At the conclusion of the Liturgy His Eminence Mefodiy conducted the office of the blessing of the fruits of the earth. A meeting with the parishioners was held in the cultural centre at the church. That evening the delegation left for St. Tikhon's Monastery, where it took part in celebrations marking the 50th anniversary of St. Tikhon's Seminary.

On August 22 the delegation visited the Church of the Nativity of St. John the Baptist in Singac, New Jersey, and acquainted itself with the cultural centre at this church. Some 60 children study at the parish Sunday school.

On August 23 Metropolitan Mefodiy and Bishops Kliment and Mark visited the National Council of the Churches of Christ in the USA and had a meeting with its secretary-general, Dr. Arie Brouwer.

That evening the Russian Orthodox delegation left for home.



Hieroschemamonk Antoniyy (secular name Nikolai Niki-forovich Peregudov), the oldest monk of the Pochaev Lavra of the Dormition, passed away on November 3, 1988, after a short illness.

He was born on May 3, 1899, in the village of Mazurka, now Povorino District, Voronezh Region, into a peasant family. In 1922 he became a widower. Until 1938 he fulfilled the obedience of a psalm-reader. He was a participant in the Great Patriotic War and was decorated with medals. In 1950 together with his son Ivan (now Archimandrite Ioannikiy, a monk of the Pochaev Lavra) he was admitted to the fraternity of the Pochaev Lavra. In 1952 he was professed with the name Pitirim (in honour of St. Pitirim, Bishop of Tambov), and later that year he

was ordained hierodeacon by Archbishop Fotiy of Lvov and Ternopol (Tapiro; † 1952). In 1955 he was ordained hieromonk by Archbishop Pankratiy of Lvov and Ternopol (Kashperuk; † 1972). In 1957 he was the superintendent dean of the Lavra. From 1962 to 1978 he was the confessor of the Tambov Diocese. In 1978 he was again a monk of the Pochaev Lavra. In 1981 he took the schema with the name Antoniyy (in honour of St. Antoniyy of the Caves).

Fr. Antoniyy lovingly fulfilled obediences and was a zealous monk, and an ardent man of prayer and worker.

A Lity at the coffin of the departed was conducted by Metropolitans Vladimir of Rostov and Novocherkassk and Nikodim of Lvov and Ternopol, the Holy Archimandrite of the Pochaev Lavra, assisted by the father superior, Archimandrite Onufriy, and the fraternity of the cloister. His Eminence Nikodim delivered the funeral oration and read a prayer of absolution. Funeral service was conducted by the cloister brethren.

Hieroschemamonk Antoniyy was buried in the fraternity cemetery of the Pochaev Lavra.

Archpriest Leonid Vasilyevich Yakovlev, the rector of the Protecting Veil Church in Volokolamsk, Moscow Region, and superintendent dean of the churches of Volokolamsk District, passed away suddenly on November 13, 1988.

He was born on March 21, 1928, in the village of Konstantinovo, Maloyaroslavets Dist-



rikt, Kaluga Region, into a pious peasant family. He finished elementary school in his native village and an eight-year school in the town of Maloyaroslavets. During the Great Patriotic War the youth, who was 15 at the time, began working at an airplane plant in Moscow. In 1950 he graduated from the Moscow Theological Seminary. Later that year he was ordained deacon and presbyter by Archbishop Makariy of Mozhaishk (Dayev; † 1960). In 1951 until his demise he served in the Protecting Veil Church in Volokolamsk.

Fr. Leonid fulfilled his pastoral obedience with love, placing all his hope in divine aid. He expended a great deal of effort on beautifying the church. His concelebrants and parishioners loved and respected him.

For his many years of zealous service to the Church of Christ he was awarded a mitre in 1987, and in 1988 he was granted the right to celebrate Divine Liturgy with the Holy Doors open up to the Cherubical Hymn. He celebrated Divine Liturgy several hours before his demise.

Archimandrite Tikhon, the father superior of St. Daniel's Monastery, who knew the deceased well and valued him, arrived to pay his last respects to the departed pastor. His relatives and the parishioners received a condolatory telegram from Metropolitan Pitirim of Volokolamsk and Yuriev, who was abroad on official business at the time. Many worshippers of the Volokolamsk Deanery gathered to bid Fr. Leonid a last farewell.

Funeral service was conducted in the Protecting Veil Church by Bishop Grigoriy of Mozhaishk, assisted by the classmates of the departed archpriests Nikolai Vorobyev, the sacristan of the Patriarchal Cathedral of the Epiphany, and Boris Tsepennikov, the rector of the Church of the Resurrection (Voskresenie Slo-vushcheye) in Nezhdanova Street in Moscow, and diocesan clerics and staff members of the Publishing Department of the Moscow Patriarchate in Holy Orders. The funeral oration was delivered by His Grace Grigoriy and Archpriest Nikolai Popov, the rector of the Church of the Nativity of the Mother of God in Volokolamsk.

Archpriest Leonid Yakovlev was buried by the sanctuary of the Protecting Veil Church.

On the Sunday of the Cross

"Glory to Thy holy Cross, O Lord" (Refrain from the Canon for the Cross)

In the Name of the Father, and of the Son, and of the Holy Spirit!

Sometimes, people seeing us Orthodox reverently venerating Christ's Holy Cross wonder how a tree, an instrument of execution, can be revered.

Indeed, the tree of the cross was an instrument of execution, one of the most cruel invented by sinful man, in order to satiate vengeance by looking upon the dreadful torments of those condemned. As a rule, the direst criminals were thus sentenced—murderers, robbers, etc. For avengers and judges of such criminals the cross was, indeed, only an instrument of execution.

But Christ's Cross is not such!

For those who have come to believe in Christ as the Saviour of the world, Who had come to redeem mankind and voluntarily taken upon Himself the sins of the world, this Cross is above all the instrument of salvation from sin and its consequences—estrangement from God and death.

Indeed, we venerate the Holy Tree itself upon which our salvation was accomplished, because this Tree was sanctified by the Blood of the Lord Who, being innocent, had suffered for us and was crucified because of His ineffable love of man made in the image and likeness of God Himself.

Through the Cross we become aware of what man is, since the Son of God had thus saved him...

People usually esteem more those who are obviously above them in gift or virtue; others they either do not notice or even disdain.

But the Lord is not such. He esteems each man immeasurably high: every man is dear to Him, for He *made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet* (Ps. 8. 5-6). Moreover, because of His Love, God sent into the world His Son, in order to take upon Himself the weight of sins committed by God's creatures; by redeeming mankind through death on the Cross and manifesting to the world the ineffable Divine Love for man, He thereby granted us revelation of the Divine Being, revealed to us that *God is love* (1 Jn. 4. 8).

Christ's Cross also showed us the path of our salvation: *If any man will come after me, let*

him deny himself, and take up his cross, and follow me (Mt. 16. 24), says the Lord.

That is why the Christian faith is a religion of love and salvation through the Cross of Christ, as the Apostle witnesses: *For I determined not to know any thing... save Jesus Christ, and him crucified* (1 Cor. 2. 2).

It is not easy for mankind to assimilate this truth of salvation. Unwittingly one remembers the Lord's earthly life... He spoke to His closest disciples of the inevitability of His Passion and Crucifixion, but they were unable then to grasp the mystery of the world's salvation (Lk. 18. 31-34). The Apostle Peter pitied Christ and tried to restrain Him from voluntary suffering, but the Lord told him decisively about the necessity for Him to do the will of His Father in Heaven (Mt. 16. 22-23)... On Golgotha His disciples were not by Christ's Cross. Only His Most Pure Mother, His beloved disciple, John the Divine who loved Him selflessly and several women, who had reverently served Him in life remained by the Cross. This fact is significant.

Only perfect love remained by the Cross. Later the Apostle Peter heard the Lord asking him thrice: *Lovest thou me?* (Jn. 21. 15-17). The Lord asks this question not only of Peter.

The Cross unto this day is a test of our faith in the Lord and of our love for Him.

One who does not love Christ's Cross, is not yet a Christian in life. One can be a convinced Christian in thoughts, hoping for salvation, partaking of church Sacraments, that is, following seemingly after Christ, but inside, in life itself, reject the bearing of the Cross. *He that taketh not his cross, and followeth after me, is not worthy of me* (Mt. 10. 38), warns the Lord.

To be worthy of the Lord means to bear one's cross in life with patience, without murmuring, gazing upon the Lord our Saviour Who pointed out the path to Eternal Life.

"We venerate Thy Cross, O Master, and we glorify Thy Holy Resurrection", thus does our Church reveal the meaning of glorifying the Holy Cross of the Lord in today's hymn—this is the unity of the Cross and Resurrection.

Just as in the life of the Lord Himself Who told

those who believed in Him that He is *the way* (Jn. 14. 6), and Who came to His Resurrection through the Cross, so too in the life of each Christian self-denial and bearing of the cross — the voluntary suffering of sorrows — will lead to the resurrection of the soul and later of the whole man on the day of Parousia of the Son of God, our Lord and Saviour (Jn. 6. 40).

The Holy Cross is for us also Divine Power, which regenerates and transfigures our Old Man into the New Man through the Gospel tidings about salvation by God's grace, as St. Paul teaches:

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (1 Cor. 1. 18).

That is why the Holy Church, by glorifying the Lord's Cross, regards it as a living and inspired helper in our salvation: "Rejoice, O Most Holy and Life-Giving Cross of the Lord... Help me, with the Holy Virgin, the Mother of the Lord, and with all the saints evermore. Amen." (Evening prayer to the Holy Cross).

*Hegumen AMVROSIY,
Kostroma Diocese*

"The seed is the word of God" (Lk. 8.11)

But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience (Lk. 8. 15).

Just as once, in reverent awe, the holy apostles listened to the parable of the seed which falls into the ground of men's sinful hearts, so too we listened today to the words of the Lord about the seed — the Word of God, living and eternal, the incorruptible seed from which we are reborn in Life Eternal. In parables spoke the Heavenly Sower, the Incarnate Word of God, the God-Man Jesus Christ, Who deigned for our sakes to become the seed, and Heavenly Bread, from eating Which nobody dies (Jn. 6. 50).

Only a pure and good heart is pleasing unto Almighty God; it alone is like a well-tilled and fertile soil, capable of preserving in its depths the incorruptible Seed of Life, this Pearl of great price — the Lord Jesus Christ, in order to bring forth to the Heavenly Sower fruit a hundredfold.

Listening to this parable who wants to be like stony ground, upon which nothing grows, or blackthorn which stifles growth of the good seeds planted and, on the other hand, who would not want to be the good ground, obediently opening up its depths under the plow of Christ the Lord? Who would not want to hide in his heart the precious seed — the Word of God, and, after bearing the pangs of birth, at the time pleasing to God, to bring forth an orchard of virtues? But how can this be accomplished? How can the Word of God be accepted, kept and multiplied in the soul?

Our loving Mother, the Holy Orthodox Church, offers to those who are seeking the answer to this very important question the teaching of constant prayer with the constant invocation of the Name of our Lord Jesus Christ, Whose Name

is that mustard seed, the incorruptible seed and, at the same time, the priceless pearl, which saves anyone who hides this Name in the innermost cell of his heart.

"O Lord Jesus Christ, Son of God, have mercy upon me, a sinner", this is the word of life, which some refuse even to hear, others accept only to reject at the first awakening of passion, still others, zealously serve it for a time, but soon tire of spiritual acts and turn to the desires of the flesh and corruptible pleasures. But the secret servants of God, the few chosen from among many thousands called, keep to their grave the Jesus Prayer, combining with it their very breath and thereby witnessing to the Angels that Jesus has become for them their breath, the Way, the Truth and the Life (Jn. 14. 6).

"O Lord Jesus Christ, Son of God, have mercy upon me, a sinner". Let us fathom these words; grind in the testing mind this mustard seed, in order to taste its wonderful astringency and sharpness; fasten our heart's eye on this pearl, in order to enjoy its brightness and beauty.

"O Lord", what is hidden in this word, so often repeated by men's lips? People, strangers to Church life, bearing the name of Christian, but dead to God, who do not go to Confession and do not receive Holy Communion, **do not know and never pronounce** this word. Such an evil soul knows that God is the Creator of Heaven and Earth, that He is the Maker and the Judge, terrible and awful for its evilness, reaping where He did not sow and gathering where He has not strewn (Mt. 25. 24). But, as a prodigal child, it does not see in Him the Merciful and All-

Loving Father; it has forgotten its first love, when it, reverentially, in fear and joyful trembling, had promised to believe in Him, the Lord Christ, as King and God.

A soul that loves God confesses differently.

"O Lord", calls in a loud voice a child of the Church, "Thee, O my Bridegroom, I love and, whilst Thee seeking, for Thee I endure martyrdom... I die for Thee that I may live with Thee" (troparion to a martyress).

"O Lord", I confess that Thou art God and Man, in One Divine Person ineffably combining both the Divine and Human natures.

"O Lord", I believe that for my sake Thou didst suffer on the Cross and rose again on the third day, granting great mercy to the world.

"O Lord", not mine but Thy will be done, not as I want, but as **Thou** wishes, I am the servant of the Lord, *be it unto me according to thy word* (Lk. 1. 38); not every one who says "Lord, Lord" enters into the Kingdom of Glory, but those who do the will of the Father Which is in Heaven (Mt. 7. 21).

"O Lord", *Thou hast the words of eternal life* (Jn. 6. 68), we are only the sheep of Thy flock, hearing Thy voice and following after Thee wheresoever Thou goest.

"Jesus", when this Name is pronounced every one genuflects: the underworld trembles, men remain silent, celestial beings shelter behind wings of wisdom. The Heavenly Sower Himself witnessed to this name through the Prophet King David: *I am thy salvation* (Ps. 35. 3). Jesus means Saviour, and there is no other name under Heaven which can save men (Acts. 4. 12).

"Jesus", I believe that any one who reverentially keeps in his heart Thy most desirable Name and calls upon it constantly, will be saved.

"Jesus", I know that Thou alone can save, for Thou alone can teach men meekness and humility, which bring salvatory grace to the soul, therefore will I call upon Thy Name, whose secret is revealed only to humble hearts: "I humble myself and the Lord saved me."

"Jesus", cries the soul to the Lord and despite the fact that *the godly man ceaseth* (Ps. 12. 1), it is saved for *Christ the same yesterday, and to day, and for ever* (Heb. 13. 8).

"Jesus", the soul calls and is filled with ineffable joy, for David said truly: *In thy name shall they rejoice all the day* (Ps. 89. 16); "I have remembered God and become glad".

"Jesus",—*they compassed me about: but in the name of the Lord I will destroy them* (Ps. 118. 11), the soul bears witness, from whose mouth a two-edged sword flashes—the Word of God, which can slay any mental adversary.

"Christ", I confess Thee as the Anointed One of God, the Messaiah, for Thou wert anointed by God the Father *with the oil of gladness above thy fellows* (Heb. 1. 9).

"Christ", I confess that from the beginning the Holy Spirit proceeds from the Father and rests upon Thee, the Word of God.

"Christ", I see together with Thy Forerunner and Baptist how the Holy Spirit, in the form of a dove, descends upon Thee as man, when Thou comest out of the streams of Jordan sanctified by Thee.

"Christ", I believe that even I, born of the water and Spirit, Thy weak and infirm child, became a temple of the Holy Spirit, when Thy priest impressed upon me the Divine anointment and the Seal of the Holy Spirit's gift.

"Christ", I know that Thou didst ascend to the Father after rising from the dead in order to grant another Comforter, the Holy Spirit: *the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord* (Is. 11. 2).

"Son of God", I have cognized together with Philip, that *he that hath seen Thee hath seen the Father*, for Thee and the Father *are one* (Jn. 14. 8-9; 10. 30).

"Son of God", I honour Thee with my whole heart, for one who honours the Son honours the Father also, and who hates the Son, hates the Father too (Jn. 15.23).

"Son of God", Thou Who art equal in honour with the Father, didst say that the Father is more than Thee in order that we, having believed in Thee disparaged, insulted, crucified, made bloodless, crowned with thorns, fed with vinegar, pierced with a lance, might confess Thee with love and faith: "O Lord, Son of God, remember us when Thou comest into Thy Kingdom", and might hear: *To day shalt thou be with me in paradise* (Lk. 23. 42-43), and enjoy the Glory which I enjoyed before the foundation of the world with the Father: Eternal, Invisible, Infinite, Omnipotent, All-Wise, Good, Omniscient, filling all things with Himself.

"Son of God", I confess in the secret cell of my heart, that Thou art the Son of the Living God, and that our Father Who is in secret will reward me openly (Mt. 6. 6), for on this rock of confession will the temple of my soul be built and the gates of hell shall not prevail against it.

"Have mercy upon me, a sinner". I know, O Lord, that Thou desirest mercy—a broken and a contrite heart, and only then sacrifices of bodily acts.

"Have mercy upon me, a sinner", I turn to Thee, O Heavenly Physician, for Thou art God of penitents and Saviour of sinners, and Thou hast come to call me a sinner to repentance.

"Have mercy upon me, a sinner", I have sinned against Heaven and before Thee and am unworthy to be called Thy son; *make me as one of thy hired servants* (Lk. 15. 18-19).

"Have mercy upon me, a sinner", with these words I strike my hardened breast: upon me have mercy, for all are worthy of mercy and condescension: the publican, the fornicator, and the

usurer—only I alone have sinned unforgivably unto judgment, heal my soul.

“Have mercy upon me, a sinner”, for I do not judge anyone any more, having come under Thy judgment; I forgive everyone the few offences committed against me so that Thou, Father, might forgive the many I am guilty of before Thee.

The Jesus Prayer is that theology which is revealed not to the wise and intelligent of this age, but to infants in Christ, drinking the milk of the word in the simplicity and purity of heart. Take this seed of life and walk with it, and it will teach thee everything, give thee wisdom and knowledge, and keep thee, through the word of Saviour from temptation and preserve thee from the coming calamity of the last days, which like a net will fall upon the face of those living on Earth. Invoke the Name of the

Lord Jesus and Thou wilt be saved, for the Kingdom of God, which does not come with observance will enter thee and be opened in power as an Eden of sweetness, and invisibly thou wilt be drawn into paradise by the Right Hand of God.

If thou desirest to enter the Jerusalem of Heaven through its gates, into which nothing that is unclean can enter and no one given to filth and lie, then knock with a broken and a contrite heart at the door of the slaughtered Lamb: “O Lord, Jesus Christ, Son of God, have mercy upon me, a sinner” and it will be opened by the One Who said: *Ask, and it shall be given you... knock, and it shall be opened unto you* (Lk. 11. 9). He that hath ears to hear let him hear. Amen.

Father ARTEMIY VLADIMIROV,
teacher at the MTS

PASTORS OF THE CHURCH ON THE SERMON

Archbishop Amvrosiy Klyucharev

What is a living word? The concept of the living word could have been formed in all its plenitude and, clarity only in Christendom and, unquestionably, borrowed from the Bible. Literally it means a word that gives, awakens and directs life. Above all and in its sublime meaning it belongs to the word of creation: *Let there be... and there was* (Gen. 1. 3-24); *For he spake, and it was done; he commanded, and it stood fast* (Ps. 33. 9).

The creative power of the word which was revealed at the creation of the world and the appearance from nothing of living beings at the move of the Creator's thought and will expressed in an unknown manner in His Divine Speech, the same power of the Lord's word is manifested in human language in Holy Scripture, called the revelation of the Word of God, inherent in which is always the power of grace of God, giving life to human souls called to salvation: *For the word of God is quick, and powerful* (Heb. 4. 12). Jesus Christ by His word pours life into the human souls through His Divinity, whereas the Prophets

and Apostles, through the grace of the Holy Spirit, accompanying their word. In the prophecies made by Prophets and Apostles the words spoken by human mouths do not proceed from human souls, but from the Spirit of God, the human words being an instrument of imparting them to the human ear. *Thus saith the Lord God* (Is. 28. 16), the Prophets proclaimed; *for I say, through the grace given unto me* (Rom. 12.3), the Apostles said; *I command, yet not I, but the Lord* (1 Cor. 7.10). The life-giving action of the Word of God on human souls is elucidated by Divine Revelation in beautiful images: *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it* (Is. 55. 10, 11). And the prophesiers of the Word of God themselves, encom-

passed with the feeling of grace and the spiritual power of the words they intended to pronounce, cried exultantly: *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass* (Deut. 32. 1-2).

The living power of the word is communicated from God to men like a gift assimilated by them personally. This gift belongs first of all to believers in Christ, speaking from a mind illumined by Divine Truth, and from a heart filled with love for God. St. Paul distinguishes this gift clearly in himself, as belonging to him: *But to the rest speak I, not the Lord... I think also that I have the Spirit of God* (1 Cor. 7. 12, 40); *but we have the mind of Christ* (1 Cor. 2. 16). This natural gift of word, but imbued with the power of grace and authoritatively subduing human souls, is called in Christian teaching spiritual unction from the words of the Holy Evangelist John the Divine: *But ye have an unction from the Holy One, and*

ye know all things (1 Jn. 2. 20)...

In this way, the source of the living word, just as all perfect gifts, is the Father of Lights: *Every good gift and every perfect gift is from above, and cometh down from the Father of lights* (Jas. 1.17). His creative power, through the grace of the Holy Spirit, imparts a mighty force to the Christian word; but even in the vestiges of the Divine Gifts, which remained in man after his fall, there is hidden the living power of the word, issuing from the treasure of a good heart only if it does not get mixed up with the destructive power of an evil heart: *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil* (Lk. 6. 45).

And how did the wide and general concept of the living word turn into a personal concept which we usually associate with oral word, pronounced under the influence of circumstantial necessity at a given moment?

Essentially, each word in a general sense is oral, that is, proceeding from the mind and heart of man due to the special ability given man to embody and express distinctly thoughts and feelings according to need—in sound, sign, writing and so on. A sharp distinction between oral and written word is made only because of special need and purpose—to fix and preserve by means of writing truths, knowledge, laws, and other necessary means of protecting man's spiritual and physical life. The necessity arose from the

succession of generations, for man is mortal, from the constantly threatening possibility of people being corrupted and hence the danger to man of perverting, and in the end forgetting and losing completely the information and laws of life he requires...

...Thus the greatest power of life belongs today, just as it did before the invention of writing, to the oral word: without it all the books and the treasures contained in them will remain a dead capital. An author speaks in books or by means of books with unknown people, but an orator speaks with living men standing before him; the former gathers material for his word and there is a possibility of using it on one or another occasion when his thoughts are needed by men; the latter speaks of things needed at the moment; the former hopes to avert danger and do good in the future, the latter removes danger threatening or actually present; the former offers means of extinguishing fires in the future, the latter extinguishes the flames already burning; the former hopes to earn the gratitude of posterity, the latter sees now the happy faces of people he teaches and enlightens, and receives the highest reward in their grateful glances burning with life. The written word is like the water of a lake which gathers over the ages and is prepared for the future; an oral word is the living water flowing right from the spring, bubbling and sparkling before the eyes of a traveller and forcefully beckoning him to quench his thirst: that is why to the oral word belongs the name "the living word par exel-

lence" and only in this sense can it be called so...

...Now what? Has the oral living word lost its significance today? No, it retains and must always retain its power. Errors in all ages follow after truth step by step. In the days when they generate they penetrate the life of the nations through words or conversations. Books written in refutation are powerless to stop immediately their pernicious influence on posterity; while the books are being written, disseminated, gain confidence, are read and acquire proper influence, the false teachings will have spread through thousands of mouths and become embodied accomplishing so much evil that no books will succeed in curing it. Posterity will understand from subsequent books what kind of errors existed in a given period of time, but the people of that period had already drained the evil to their own perdition, the evil with which the false teachers had inundated society. And so, the oral living word of truth must follow in the steps of the errors spread by rumour; it must, so to say, trample down and extinguish the sparks of evil, threatening a conflagration. That is why, a judicious oral word, acceptable everywhere, often repeated, and always convenient for solving questions and clarifying objections and doubts—this living word must be used as a cure for evil, which to our sorrow still possesses great power.

(Printed from the book: Archbishop Amvrosiy (Klyucharev) of Kharkov and Akhtyrka. *Zhivoe slovo* (The Living Word). Kharkov, 1892, pp. 17-27.)

(To be concluded)

Session of the CPC Committee for the Continuation of Work

Görlitz, GDR, October 17-22, 1988

At the invitation of the Regional Committee of the Christian Peace Conference (CPC) in the GDR, the CPC Committee for the Continuation of Work (CCW) held a conference on the topic "Turn to the Future—New Thinking — New Ethos—New Responsibility" in Görlitz, GDR, from October 17 to 22, 1988. The conference of the Committee for the Continuation of Work, which is the highest working body of the CPC in the periods between the All-Christian Peace Congresses, was attended by 141 CCW members from 48 countries and observers from 17 international and ecumenical organizations.

The Russian Orthodox Church was represented at the sitting by: Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, Chairman of the CCW; Archbishop Kirill of Smolensk and Vyazma; Archbishop Sergiy of Solnechnogorsk, a member of the CPC Working Committee and the representative of the Russian Orthodox Church at the WCC; Archpriest Georgiy Goncharov, Deputy Secretary-General of the CPC; A. Buevsky, Vice-President of the CPC, and N. Bobrova. The sitting was also attended by Protodeacon Vladimir Nazarkin, a senior member of the Department for External Church Relations of the Moscow Patriarchate.

The meeting was opened by CCW Chairman, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, in the presence of church officials of the town of Görlitz and representatives of state institutions and public organizations of the GDR. Kurt Löffler, State Secretary for Church Affairs in the GDR, read out a message of greeting from Chairman of the GDR State Council Erich Honecker. At the beginning of the first session CPC vice-president, Prof. Dr. Gerhard Bassarak (Berlin, GDR) gave a Bible study on the theme "Break up Your Fallow Ground" (Hos. 10. 12).

Despite the different theological, social and historical approaches to the theme of the conference, particular mention was made in the subsequent addresses by CPC president, Bishop Dr. Károly Tóth, Metropolitan Filaret, and Humboldt University professor Dieter Klein that present-day humanity can create its future only by working together. The new thinking, Metropolitan Filaret said, is forcing us to advance to the forefront vital interests common to all the inhabitants of our small and fragile planet.

A report on the CPC's performance in the period following the Sixth All-Christian Peace Congress in 1985 and a system of the most important priorities for the future of the Christian movement were contained in the report delivered by CPC Secretary-General Dr. Lubomir Miřejovsky. The topic of the conference was elaborated in detail at the plenary sittings and in the

working groups, where specific matters pertaining to disarmament, a strategy of the economic development of the Third World countries, environmental protection, and future CPC tasks were considered. The goal of the detailed discussions was a deeper understanding of the new development in the world and a mapping out of the current tasks of the Churches in the formation of the new thinking, in the creation of a new ethos and in the realisation of the new responsibility for the future of the world. The stand taken by the members of the CPC CCW on the thorniest global and regional issues was reflected in a number of the documents adopted at the conference.

In the CCW message devoted to the new thinking the point is made that since a situation has arisen for the first time in history where humanity is capable of destroying itself, one should not seek victory over the other side, but work together with its representatives to remove the general threat. Moral criteria should be applied not only to interpersonal relations but also to decisions in the economy, science and policy. Life on earth is being imperilled not only by the stockpiling of mass-destruction means but also by such a factor as the progressive worsening of the ecological situation. The CPC's contribution to the struggle against these menaces is its joint efforts to attain justice, peace and integrity of creation, a process which is now apace in the world Christian community.

The participants in the CCW conference passed a statement on the occasion of the 40th anniversary of the Universal Declaration of Human Rights, which contains the following conclusions:

—an international human rights agreement is needed which should meet the needs of the poor and the rightless throughout the world;

—Churches, ecumenical organizations and all Christians should focus their attention on the regions of the world where the very right of the individual to life is threatened;

—the difficult situation with many national minorities on every continent demands attention as well.

The statement notes that there are states in which people are impeded in using their native tongue or are deprived of the possibility for contacts with the inhabitants of other parts of the country. The resettlement of tens of thousands of people and the ruin of villages are being observed. Basic human rights are being violated under the pretext of economic or military measures, and the national, cultural, historical and spiritual uniqueness of peoples are under threat of destruction. The CCW called upon the Churches

to cooperate with non-governmental organizations for the purpose of providing comprehensive human rights safeguards and of countering all attempts at opposing rights of an individual to the rights of society and political rights to social rights.

In connection with the fact that disarmament is still the main priority of Christian peacemaking work, the CCW made a statement on disarmament in which it supported the intentions of the USSR and the USA to continue talks to effect a 50-per cent reduction in strategic arms. The statement voices confidence that security is not attained by nuclear weapons, and it contains an appeal for the complete destruction of all such weapons in Europe, including British and French intermediate- and shorter-range missiles. Mention is also made of the growing danger posed by the production and proliferation of conventional arms, which are "not only the means of death and destruction in past and present wars, but of equally tragic consequence is the denial of resources to meet the needs of the world's people who live in constant destitution. First and Third World countries alike divert enormous sums of money to the conventional arms markets while denying food, clothing and housing to those who are economically and socially impoverished." The motivation for disarmament, the statement reads, should not be confined to security and the preservation of the existing order of things. The world may flourish only if it is based on justice. Specifically, justice should be particularly manifest in the Earth's resources being geared to improving life in the developing countries. We in the Churches must make a transition from expounding the reasons for charity to something more complex—an exposition of the reasons for justice. Charity humiliates the person who takes it, but justice imparts strength to both the taker and the giver.

The situations in the Israeli-occupied Palestinian territories and the personal testimonies of several Palestinian Christians who attended the CCW meeting were reflected in the resolution "The Plight of the Palestinians". In it the CCW members reaffirmed CPC solidarity with the Palestinian people in its struggle for its human dignity, for the right to self-determination and the right to return. Exercise of these rights also includes political rights to the formation of its own independent state in accordance with UN Resolution No. 181 of November 29, 1947. The conferees called upon the government of Israel to withdraw its troops from the occupied territories. "We endorse with full support the efforts of the United Nations on their attempts to find an effective framework (including an International Conference on the Middle East) for the settlement of the conflict with the participation of Israel, the Arab countries, and the PLO on equal footing as well as all others concerned, and stress the urgency of convening this Conference... We appeal to the Churches and theologians to counteract the false interpretation of biblical prophecies identifying the secular state of Israel with the chosen people of God. Due to the escalation of repressions, victimisation and killing of innocent people, CCW appeals to the United Nations to station immediately a UN international peace-keeping force to protect the rights and lives of the civilians in the occupied territories until a satisfactory solution is reached".

Latin America and South Africa are also hotbeds of international tension. In the document entitled "Latin

America" the CCW members analyse the causes of the conflict in this region, noting that "the issue of national debts is fraught with profound ethical consequences. The immorality of the debt and of the demand that it be paid in full, shocks our moral and religious consciousness.

The crying poverty of the continent is due in large part to the injustice inflicted by the rich countries with respect to the payment for the raw materials they extract from it, which produces real plundering and degradation. Flexible ways of debt cancellation or moratorium, coupled with effective programme for social promotion, must be put forth.

"It is necessary to provide the new economic order and the integration of the Latin American nations in order to confront their economic problems".

The growth of repressions against the indigenous population of South Africa over the past few months is further proof of the fact that "apartheid cannot be reformed. Rather, it must be totally abolished", as the CCW statement on South Africa reads. The efforts of the Pretoria regime to pursue an ideology of "separate development" is encountering rejection by society. "We see it as a sign of hope that there is a steady growth in the number of whites who are prepared to stand alongside their black brothers and sisters. Last year, a quarter of those who were called up refused to do their military service in the South African army (more than 7,000 people). Instead, they went underground or into exile." The CCW called upon all the Churches and all Christians tirelessly to support the struggle against apartheid, demand the release of Nelson Mandela and the other political prisoners and strengthen solidarity with all the South African church leaders fighting for social justice.

The CCW statement on the situation in the Pacific Ocean underscores the interconnection between the state of the World Ocean and the preservation of life on the planet. Regarding the oceans from an ecological viewpoint, the document reads, we must also take into account the social, political and military relations existing in the system of countries situated on one ocean coast. The alliances of nuclear powers are drafting military-strategic agreements based on a division of the World Ocean. The oceans are viewed as nuclear testing sites. There "weapons are located in various parts of the Pacific e. g. Micronesia, Philippines, South Korea, China, Soviet Union (Far East), on US and USSR ships using the Pacific. Long range strategic missile testing is being regularly carried out in the Pacific by the USA, USSR, China and France.

"Despite constant protests from the peoples of the South Pacific exposed to nuclear radiation France continues to test nuclear weapons at Mururoa". The Pacific Ocean is being used as a burial site for nuclear wastes.

The statement also points out that the indigenous populations of many countries of the region are fighting for their political rights, including the right to independence. At the same time there is taking place a spread of the economic influence of imperialism throughout the Pacific Ocean basin through the capital investments of multinational corporations and forms of economic aid which are profitable to the investors and which do not meet the needs of the countries receiving this aid. The major countries of the Pacific basin are seeking the development of a free market economy on the model of that of

the USA, Great Britain and the EEC, to the detriment of urban and rural workers. Processes are being observed in the region's cultural development which link Western expressions of faith and ideology with the local traditional mythology and local experience. The CCW believes that local cultures should be protected from destruction by external social, cultural or religious forces.

The Pacific Ocean is a place of contact of the world religions which can give a new thinking corresponding to the 21st century. This region is expected to become the area of the quickest economic growth in the next 20 years. For this reason the Pacific should become an ocean of peace, free from all forms of military, economic or political rivalry.

Expressed in the brief statement about the Indian Ocean was concern over the tense situation that has taken shape around Diego Garcia Island that imperils peace not only in this region but throughout the planet.

The conferees in Görlitz sent a letter to the Chairman of the GDR State Council Erich Honecker expressing gratitude for the message of greeting and for the warm reception accorded to the CPC Committee for the Continuation of Work by GDR government and public organisations.

A letter was also sent to UN Secretary General Peres de Cuellar in which particular mention was made of the growing efforts of the organisation he heads to the lessening of global and regional tensions which can pose a threat to peace all over the world. As a non-governmental organisation with consultative status at the UN Economic and Social Council (ECOSOC), the letter reads, the Christian Peace Conference seeks to maintain among its members the same spirit by which the UN is guided in its work. It demonstrates its full support for UN initiatives by mobilising Christians the world over and by taking part in every possible way in the work of ECOSOC and UNESCO. Specifically, it is involved in the elaboration of a new system of education in the spirit of peace, a system based on trust among states. Without this sense of responsibility we feel that all peace initiatives are unreliable.

After a detailed discussion the CCW members adopted a new CPC Charter on October 19, 1988. Changes in the Charter had become necessary as a result of the broadening of the movement, and its tasks.

On October 20 the CCW delegation visited the Polish city of Zgorzelec, which is situated next to Görlitz. The delegation crossed the "Bridge of Friendship" and was received by the city council and representatives of the Polish clergy. Later that day the delegation members met with Prof. Joachim Rogge, Bishop of the Evangelical Church in the Görlitz Region, a member of the Conference of Evangelical Church Boards in the GDR. At the conclusion of the CCW programme a reception was given in honour of the conferees and guests by Kurt Löffler, State Secretary for Church Affairs.

The CPC Working Session under the guidance of its President, Bishop Dr. Károly Tóth, sat in session on October 17 and 22, 1988. The Committee analysed the CCW discussion and considered a number of organizational matters, specifically the admission of a Spanish association to the CPC and the coopting of members to the CCW and the international secretariat.

On October 22 there was a sitting of the Advisory Board of the continental association of the CPC in Latin America and the Caribbean. The discussion touched upon an appraisal of the previous work and coordination

of forthcoming tasks together with an exchange of information on the CPC's achievements in individual Latin American countries.

MESSAGE

of the CPC Committee for the Continuation of Work to All Christians

For the first time in its history, the human race is in a position to wipe itself out and to destroy life on this planet.

Only gradually are we coming to understand the implications this has for the way we think and act. We need a radical change of direction if we want a safe future for ourselves, our children and our grandchildren.

During our reflections on the call of the Prophet Hosea to "Plough New Ground" (10. 12), it has become clear to us that in times of crisis the renewal of the community of Jesus Christ can only come through the Word and the Spirit of God. This Word calls us today to repentance.

This year our movement can look back on thirty years of activity. It has developed into a world movement and has helped ensure that today millions of Christians on every continent are active in the struggle for justice, peace, and the integrity of creation. This fills us with thankfulness. But at the same time we are compelled to recognize that the threats to justice, peace and the Creation are far more serious today than they were three decades ago. This calls us to renewed thinking and fresh efforts to tackle these problems.

We need New Thinking. We must leave behind old ideas which may have been appropriate in the past. Since we can only survive together or perish together, we can no longer be concerned with securing victory over the other side, but must work together with them to overcome the danger threatening us all. It is still difficult for many of us to envisage common security with forces which continue as before to uphold the structures of injustice in the Third World, and which speak the political language of confrontation and the arms race.

We need a new ethos. If humankind is to meet the challenges of today it will have to mobilize its intellectual and spiritual forces as never before. Moral criteria must be exactly applied not only to the life of the individual, but also to all decisions in the realms of economics, science and politics.

The survival of humankind is ultimately in God's hands. But as the means to destroy it is now in our hands, we all have a new responsibility without precedent in history. This responsibility is no longer the monopoly of politicians and diplomats. We must all learn to shoulder it together.

Since the 6th All Christian Peace Assembly in 1985 we have observed positive developments on the international scene, principally the following:

- the agreements achieved between the USA and the USSR on common actions to prevent a global nuclear catastrophe,
- the signing of the INF treaty and the liquidation of landbased intermediate range missiles,
- the beginning of the process of peaceful solution of the most acute regional conflicts,

—the increasing authority and peace endeavours of the UN,
—the growing awareness and activity of millions of people in the light of global dangers.

A major impetus for these positive developments has come from the positive changes in the domestic and foreign policy of the Soviet Union.

We see the continuation of negative trends, such as:

- massive exploitation of the Third World countries with the help of the mechanisms of the international economic and financial system,
- attempts by representatives of the military-industrial complex to obstruct a breakthrough to complete disarmament and produce new weapons to compensate for the success achieved in this sphere,
- difficulties in the resolution of regional conflicts, as can be seen, for example, in the infringements of the agreement on Afghanistan, and also on the road towards a peace settlement in Central America;
- the constant increase in ecological catastrophes.

This situation in the world means that today we are still unable to find a common response to a number of vital questions. In our view, new thinking requires us to stop living with this tension and to use it productively in our efforts for certain cases, summon up the courage to admit our helplessness.

We are in agreement that the threat to the survival of all life on our planet is caused by:

- the unjust world economic order,
- the stockpiling of ever more sophisticated means of mass extermination, and
- the increasing destruction of the natural world, the basis for the life of humankind.

Our contribution to the struggle of humanity against these threats is the Conciliar Process for Justice, Peace and the Integrity of Creation now under way within the world Christian community. We call on our member Churches and regional committees and all Christians connected with our movement to take an active part in this process in their respective countries, making use of experience and insight we have gained from thirty years of work. For as long as humankind remains under the threat of nuclear destruction it will be our task to repeat constantly the message to Christians issued thirty years ago by the first CPC meeting in Prague;

“...when we think of the terrifying possibilities for the destruction, indeed the annihilation of the entire human race which are opened up by atomic weapons and modern war technology... we can see clearly that war means death, and peace means life. That is why toying with the idea of an atomic war or preparing for such a war is invariably a revolt against God and a crime against humanity, for which Jesus Christ died and rose from the dead.”

Today we can see more clearly than our mothers and fathers that the threat to life caused by the structures of capitalist domination and exploitation, which oppress above all the peoples of the Third World, also represents a sin against God.

Our world lives under the fearful portent of death. In the face of this we bear witness to the power of the crucified and risen Christ to overcome death. Following him, we are filled with hope and inspired to play our part in the struggle for the preservation of creation and a fully human life for those loved by God, *Who will have all men to be saved, and to come unto the knowledge of the truth* (I Tim. 2. 4).

INTERRELIGIOUS PRAYER

Devoted to the UN Universal Declaration of Human Rights

An interreligious prayer devoted to the 40th anniversary of the UN Declaration of Human Rights took place on September 20, 1988, in Geneva at the John Mott Protestant Centre under the auspices of the World Peace Day Association. Representatives of different religions—Baháism, Buddhism, Christianity, Islam, Judaism, and Hinduism—took part in it.

Christendom was represented by Orthodox, Catholics, Old Catholics, Protestants and Quakers.

Thomas MacCarthy, a representative of the UN Human Rights Centre, and Alan Rafrei, a representative of UNESCO, spoke before the start of the prayer. They expressed gratitude to all religious movements which from one year to the next are broadening their involvement in the initiatives aimed at strengthening peace throughout the world and affirming the dignity of the individual.

The representatives of each religion and confession offered prayers in keeping with their tradition for the worldwide establishment of the requisite rights and freedoms of each individual, and especially the younger generation, which is accepting the baton of responsibility for the destiny of the whole of humanity.

The participants in the prayer adopted a declaration expressing common preparedness of the religions to affirm peace and justice on our planet through prayer and further joint work.

“This year,” reads the document that was adopted, “the year of the 40th anniversary of the Universal Declaration of Human Rights, forces us to take a look at those to whom the future belongs. We are offering our joint prayers to God that He may bestow upon all the children of the planet everything they require for survival and for growth in the human dignity in which the Creator predetermined the designation of each individual.... Turning to all people we, representatives of the world religions, are praying to Him that all who have goodwill review their orientation to the ecology, the world economic order and international cooperation so that future generations might have on Earth the worthy life to which they have every right.”

The Orthodox Christians at this meeting were represented by Archpriest Sergiy Kiselev, Secretary of the Representation of the Russian Orthodox Church at the World Council of Churches in Geneva, who addressed the participants with a salutatory oration. After this prayers were offered to God that His mercies and aid might be bestowed upon each person on Earth. The members of the Geneva parish of the Moscow Patriarchate performed hymns.

The adopted declaration was handed to the UN Secretary General.

The presentation of the adopted declaration of representatives of different religions to Mr. Martenson, Director General of the UN Centre for Human Rights, took place on December 12, 1988, at the jubilee sitting of the UN devoted to the 40th anniversary of the UN Declaration of Human Rights.

Archpriest Sergiy KISELEV

The Church of Hellas Celebrates the Millennium of the Baptism of Russ

With the blessing of His Beatitude, Archbishop Seraphim of Athens and All Hellas, there were solemn celebrations in the Penteli Monastery near Athens (housing the Inter-Orthodox Centre of the Church of Hellas) to mark the Millennium of the Baptism of Russ. The celebrations were timed for the annual festivities on the occasion of the patronal feast of the Dormition of the Mother of God and the day of commemoration of the founder of the cloister, St. Timothy, Bishop of Euripos († 1578). These celebrations, conducted on August 15 and 16, attract a large number of pilgrims. On this particular occasion, the Russian Orthodox Church was represented by a large delegation led by Archbishop Simon of Ryazan and Kasimov. It included Bishop Panteleimon of Arkhangelsk and Murmansk, Bishop Paisiy of Orel and Bryansk, Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Tikhon, and other clerics.

On the second day of the festivities, August 16, Archbishop Simon led the celebration of Divine Liturgy. He was assisted by bishops: Philemon of Kanope, Vicar of the Patriarch of Alexandria; Panteleimon of Arkhangelsk and Murmansk, Paisiy of Orel and Bryansk, and the dean of Penteli Monastery, Bishop Chrysostomos of Dodona. Praying in the sanctuary during the service were Metropolitan Panteleimon of Korinthos (Church of Hellas) and Bishop Iakovos of Chicago (Constantinople Patriarchate). Before the service Bishop Chrysostomos addressed the congregation on the momentous date in the history of Russian and Universal Orthodoxy. He pointed out that the occasion ten centuries ago when Greek clergy baptized Russians in the Dnieper is the main link in the chain of historical events that connect the two Orthodox nations.

After the Liturgy at which the representatives of various Orthodox Churches were offering up common prayers and shared in the Eucharist, Bishop Chrysostomos addressed the envoys of the Russian Church with a speech. Stressing the great importance of the fact that the Church of Hellas was celebrating the Millennium of the Baptism of Russ, and pointing out the

important contribution by outstanding representatives of the Russian Church to the development of Orthodox theology, church literature and art, Bishop Chrysostomos said he was confident that certain differences between the two Churches would soon be resolved thanks to the profound doctrinal and spiritual unity binding the Orthodox Churches.

In his response, Archbishop Simon of Ryazan and Kasimov conveyed greetings from His Holiness Patriarch Pimen of Moscow and All Russia to the Primate of the Church of Hellas, Archbishop Seraphim. He said: "We trust that our common liturgical service, attesting to our bonds of faith and love, serves to strengthen the unity of holy Orthodoxy and promotes the development of fraternal links between our two friendly nations. The God-loving Russian people firmly remember that our forefathers have received the light of the teaching of Christ from your forefathers—the sons of Byzantium."

After that the two sides exchanged commemorative gifts and there was a festal repast at which Metropolitan Panteleimon of Korinthos made a speech.

On August 18, the Russian Church delegation was received in Athens by His Beatitude Archbishop Seraphim. The meeting was attended by Bishop Chrysostomos of Dodona.

During their visit to Greece, members of the delegation were the guests of Metropolitan Nikodemos of Patras and Metropolitan Panteleimon of Korinthos, Head of the Department of External Relations of the Church of Hellas, and familiarized themselves with the life of the dioceses they administer. The delegation also made pilgrimages to the historical sites connected with the life of St. Ioann the Russian, the Confessor.

The celebration of the Millennium of the Baptism of Russ which brought together hierarchs of the Constantinople, Alexandrian, Russian and Hellenic Churches became a vivid evidence of the spiritual unity of Orthodox Christians of different Local Churches and nations.

A. K.

Tbilisi Theological Academy Is Opened

On October 1, 1988, the solemnity of the opening of the Tbilisi Theological Academy was held in the Georgian capital. It was attended by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, Bishop Zosima of Tsilkani, the rector of the Tbilisi Academy and Seminary, hierarchs and clerics of the Georgian Church, Academy and Seminary teachers and students, representatives of research and public organisations, and other officials and guests.

The speakers noted that the opening of the Theological Academy attests to the invariable devotion of the Georgian people to Christianity and points to the positive processes taking place in society today.

The Tbilisi Theological Academy is indissolubly linked with the history of Georgian religious education, especially with the Gelati and Ikalto academies founded in the 12th century. Georgia had become a centralized state by the late 11th century as a result of victorious wars against the Arabs and Turks. The task of unifying the territory of the Georgian ethnos and consolidating the country's forces was accomplished in the main.

The Georgian Church and government was faced with another task, namely, to establish in Georgia research centres and higher theological schools similar to Byzantine academies and universities.

The Gelati Academy was opened and consecrated in 1106. It was headed by Ioann Petritsi, a prominent Georgian philosopher and translator of ancient literature. The following disciplines were taught at the Gelati Academy: theology, liturgics, Church and world history, Bible studies, exegetics, homiletics (rhetoric), philosophy, grammar, mathematics, astronomy, music and hymnography. Foreign languages, including Arabic, medicine, and also construction and agriculture were taught there as well. An icon-painting school and workshops functioned at the Academy. The rector of the Gelati Academy bore the title of "teacher of teachers". Work to elaborate and perfect a Georgian philosophical language and interest in problems of "ecclesiasticization" of ancient, chiefly Platonic, philosophy were typical of the Gelati school.

In 1115 the Ikalto Academy was founded. It was headed by Arseniy Vachesdze. An outstanding theologian and erudite person, he received a brilliant education in Byzantium and then worked in the St. Sophia Library in Constantinople. The Ikalto Academy was known for its Orthodox orientation and fundamental study of theology. Its lecturers were on a par with the professors of the Byzantine academies in breadth of scientific horizons and erudition.

During the Mongol-Tatar invasions the Georgian Academies ceased to exist. Education in Georgia took on different forms. Seven hundred years later the light of Gelati and Ikalto was rekindled within the precincts of the Tbilisi Theological Academy.

The Tbilisi Theological Academy set itself the following goals:

1. To raise the spiritual, intellectual and moral level of the clergymen and the flock of the Georgian Orthodox Church.

Higher theological schools have not functioned in Georgia for a long time. Seminaries—secondary educational establishments, schools attached to parishes and to monasteries—were closed in the 1920s. Extremely difficult conditions were created for the training of clergymen and for educating the people. Religious literature was partly destroyed and partially moth-balled in library depositories out of the reach of the general public. The year 1963 saw the opening in Mtskheta of the Theological Seminary, whose chief function was the training of priests for parish service. The opening of the Seminary helped to decide only a few practical matters. This was a positive fact, but it was totally insufficient for the rebirth of religious education and enlightenment in Georgia. It was imperative to revive the Georgian theological school on the level of the former academies and to raise the intellectual, theological and spiritual level of the priests, and, through them, that of the faithful people.

The period of voluntarism and shallowness, ridicule and mockery of religion, the sight of destroyed and defiled shrines with which the entire history of the Georgian people had been associated, churches turned into warehouses, theatres and baths, ancient frescoes with gouged-out eyes and obscenities scratched on them, broken gravestones with Christian emblems—all this left a deep wound in the people's soul and affected the moral standards of society and the family, on the one hand, and was insulting and evoked sorrow over losses irretrievable for the Church and the people, on the other. These factors and facts must be reckoned with.

2. To revive and develop the Georgian theological school in the traditions of the Gelati and Ikalto academies with due account for present-day requirements.

Each nation has its own history and treasures it. The history of the Georgian Church and religious education in Georgia is the granite foundation on which our Theological Academy is built. We must have as our constant and principal guide the bibliological, exegetic, hermeneutic, philosophical and other works left behind by the Georgian theological academies that functioned both in Georgia and beyond its bounds. We are obliged to continue the theological activity of the former Georgian academies.

Exposition of the eternal truths in the categories of modern thinking is one of the tasks of theology. For this reason we should take into account the needs, nature and other specifics of the modern faithful Christian so as to be understood to him. However, while inspiring the world, the Church should not



STS. ANTONIY, IOANN AND EVSTAFIY MARTYRED IN VILNO

*Icon from the underground-floor church
of the Vilno Monastery of the Holy Spirit*

Feast day, April 14/27



Interior of the Holy Spirit Cathedral at the Vilno monastery.
Main iconostasis



Hegumen Adrian, Father Superior of the monastery,
and the brethren conducting a proskomede



Festal divine service at the reliquary
of the Vilno martyrs in the underground-floor church
of the monastery



Festal procession at the monastery



At the site of the martyrdom of Sts. Antony, Ioann and Evstafiy in Vilnius



Sisters of the Vilno Convent of St. Mary praying in the domestic chapel



Monastic obedience



Blessing pilgrims



ST. MAKSIM THE GREEK

Feast day, January 21/February 3



THE RELIQUARY OF ST. MAKSIM THE GREEK AT THE HOLY SPIRIT CHURCH
OF THE TRINITY-ST. SERGIY LAVRA



THE HOLY CHURCH PRAYERFULLY COMMEMORATES CHRIST'S CRUCIFIXION AND BURIAL ON GOOD FRIDAY. THE HOLY EPITAPHION—THE BURIAL CLOTHES OF OUR LORD JESUS CHRIST WITH THE IMAGE OF HIS HOLY BODY TAKEN FROM THE CROSS—IS BROUGHT OUT OF THE SANCTUARY TO THE CENTRE OF THE CHURCH. THE VENERATION OF THE HOLY THING BEGINS AFTER THAT

Embroidering the epitaphion, the Pukhtitsa convent



Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch of the Ukraine standing before the epitaphion



Hegumenia Feofania, Mother Superior of the Mukachevo Convent of St. Nicholas before the epitaphion



Metropolitan Pitirim of Volokolamsk and Yuriev before the epitaphion during the singing of the Canon for the Crucifixion of Our Lord and the Lamentation of the Most Holy Theotokos by Simeon the Logothete



His Beatitude Pope and Patriarch Parthenios III of Alexandria and All Africa attending the celebration of the Millennium of the Baptism of Russ at the Russian Orthodox Podvorye Church of St. Aleksandr Nevsky in Alexandria



Celebrants in St. Aleksandr Nevsky's Church

dissolve in it or merge with it, but should be above the world in order to elevate it to the eternal ideals.

3. To analyse, study and preserve the traditions of the Georgian Church and its contribution to the Universal Church.

Throughout the more than 16 centuries of her existence the Ancient Georgian Church has created masterpieces of hymnody, religious fine art and various genres of religious literature. It has made a worthy contribution to the multinational art which is not quite correctly called Byzantine. The Academy is duty-bound to devote the closest possible attention to the study, preservation and galvanization of religious, historical and national treasures.

4. The Church is a living spiritual organism. Christ's cause on Earth is effected in her and through her. The Academy is called upon to explore and upgrade patterns of continued Christian missionary work in Georgia and of the spiritual education of the people.

5. The Church is geared to Eternity, but she exists in history; the Church grooms man for Heaven, but the individual is moulded on Earth. The Church constitutes a powerful moralizing force with enormous, inexhaustible potentialities. For this reason the Academy should theologically substantiate the Christian behests and the moral and ethical norms of relations among people and among nations on the basis of love and justice, specifically, inter-relations of nations within the Church according to the principle "unity in faith, diversity in everything else, and love in all".

6. The Academy is called upon to give witness to the truth of Orthodoxy to the non-Christian and heterodox world.

The Academy is committed to the following urgent tasks:

1. The establishment of a theological research centre uniting the intellectual forces of the Georgian Church.

2. The formation of departments for the main religious disciplines.

3. The compilation and publication of textbooks, abstracts and scholarly handbooks for the Academy and Seminary in Georgian, with due account for the specifics of theological schools and present-day requirements.

4. Scholarly ties with religious and secular educational establishments in the USSR and abroad.

5. The organisational work on translating Holy Scripture and bibliological and patristic writings.

6. The revival of the Georgian philosophical language. Created by medieval thinkers, this terminological language is unsurpassed in precision of philosophical wordings, inner depth of phrases and emotional expressiveness. It should be revived and made a living heritage of the modern Georgian philosophical school, theology and literature.

7. The publication of an academic collection and other periodicals featuring lectures, speeches and articles by Academy lecturers and the finest works by students.

8. The organisation of a library for the Academy's needs.

9. The organisation of permanent consultations for clergymen.

10. The study and exploration of ways for the spiritual enlightenment of the people in the form of lectures, talks and seminars.

11. A major task of the Academy is the spiritual and moral education of the students, which is comprised of prayer, participation in divine services and the Sacraments, reading of moral edification literature, and visiting of monasteries and churches, and also of museums at which shrines of the Georgian people are kept.

The Academy faces certain difficulties which it hopes to surmount.

We thank all the organisations and persons who have been rendering aid and support to the Academy, especially the professors of Tbilisi State University who are teaching at the Tbilisi Theological Academy.

We are grateful to the Moscow Theological Academy for the books and abstracts which it has sent.

May the Lord bless the teachers and students of the Tbilisi Theological Academy and guide their labours for the benefit of Orthodoxy, the Georgian people and all Christians living in Georgia.

*Bishop ZOSIMA,
Rector of the Tbilisi theological schools*

Visiting Orthodox Youth in the USA

At the invitation of the Youth Department of the Autocephalous Orthodox Church in America, a delegation of representatives of the theological schools of the Russian Orthodox Church consisting of Archpriest Nikolai Inozemtsev, Senior Helper to the Assistant Rector of the Moscow Theological Academy and Seminary and S. Rasskazovsky, a lecturer of the Leningrad Theological Seminary and Vice-President of Syndesmos, vi-

sited Orthodox youth organizations in the USA which are Syndesmos members, from September 24 to October 8, 1988. The visit inaugurated bilateral relations between the Orthodox young people of the Soviet Union and the United States within the Syndesmos framework.

On the evening of Saturday, September 24, the delegation members visited St. Vladimir's Seminary and took part in All-Night Vigil, which the

rector, Prof. Archpriest John Meyendorff, officiated at. Upon the conclusion of divine service there was a meeting with the rector, lecturers and students. Fr. John called attention to the need to develop contacts and carry out exchanges of lecturers and students.

On September 26, the delegates together with Syndesmos Secretary General Mark Stockoe, who was accompanying them on the trip, arri-

ved in Brookline, near Boston, where the Theological Academy of the Holy Cross (Constantinople Patriarchate, Archdiocese of North and South America) is located. During the rest of the day they acquainted themselves with the Academy and visited the library, where they had a talk with the director, Fr. George Papadimitriou, and the Greek Cultural Centre. This was followed by a meeting with the rector of the Academy, Fr. Alkiviadis Kalivas. Matters pertaining to the participation of the Orthodox youth of the Greek Archdiocese in America in the activity of Syndesmos, specifically, in the holding of the 13th General Assembly of Syndesmos in the USA, and bilateral relations between Orthodox young people in the Soviet Union and America were touched upon during the talk. The rector declared in support of developing these relations. At the conclusion of the meeting the delegates attended evening service.

On September 27, the Russian Church representatives visited the Church of St. John of Damascus, which is situated in the environs of Boston (Diocese of the Antiochene Patriarchate in North America), where they had a meeting with Fr. Joseph Purpura, the spiritual adviser of the Society of Orthodox Youth Associations, whose president is Rick Shachin, a member of the Syndesmos Executive Board.

Upon their return to the Holy Cross Academy, the delegates took part in evening service in the Academy church, which was followed by a meeting with lecturers and students there.

Later that day, at the conclusion of the meeting, the delegates left for Boston. In the Holy Trinity Church (Autocephalous Orthodox Church in America), evening service was followed by a sitting of the group of the Brotherhood of Orthodox Christians, which includes representatives of different Boston parishes. The participants discussed youth work and then some 20 young people conducted a Holy Scripture study session. The Biblical studies were directed by Frs. Robert Arida and Elijah Laham. At the conclusion the Russian Church representatives were asked many different questions about our Church and her theological schools, monasteries, churches, and so on.

On the morning of September 28 there was a meeting with the president of the Theological Academy of the Holy Cross, Metropolitan Sila of New Jersey. Matters pertaining to relations between the Greek Archdiocese

in America and Syndesmos, the holding of the 13th General Assembly of Syndesmos in the USA, and the development of bilateral relations within the Syndesmos framework, specifically, between young people of the Russian Orthodox Church and the Greek Archdiocese in America were discussed.

The delegates also visited the New Skete, the monastery of the Autocephalous Orthodox Church in America, which is located in the village of Cambridge, State of New York. The father superior, Archimandrite Lawrence, and several of the brethren warmly greeted the guests. The monastery conducts extensive research into the structure of ancient Orthodox divine service. The services conducted at the monastery are, according to the brethren, those of the period between the fifth and eighth centuries. At the conclusion of Vespers all the brethren of the monastery, the sisters of a nearby convent and parishioners gathered in the monastery's big hall. A lengthy talk was held, whose participants displayed genuine interest in the Russian Orthodox Church and a desire to learn more about her.

On September 29, after Matins in the Divine Wisdom Church in the New Skete the delegates acquainted themselves with the monastery and its history. The monastery's chief source of income is the breeding and training of Alsations to aid the blind and the sick (the monastery is world-famous for this activity), and also the production of icons, books and souvenirs.

That evening the delegates arrived in Jordanville. Bishop Laur was away, and the guests were greeted by Hieromonk Ephraim. He spoke about the monastery, Seminary, churches and the belfry that had been built just recently for the Millennium of the Baptism of Russ. After touring the churches, publishing house and printing office, the Russian Orthodox representatives were received by Archimandrite Kiprian, a prominent iconographer who was the acting father superior in Bishop Laur's absence. A talk was held. Archimandrite Kiprian invited the guests to his cell, related the history of almost every icon that was in the cell, and warmly bade them farewell.

The delegates spent September 30 in the parish of the Three Holy Hierarchs in Garfield (Patriarchal Parishes in the USA). The rector of the church, Archpriest Alexander Golubov, graciously received the

guests and spoke about its history, everyday activity, and the parish Sunday school and cultural centre.

On October 1 the delegates arrived at St. Vladimir's Seminary. That day the 50th anniversary of the founding of St. Vladimir's Seminary was being marked, and it was also the annual Orthodox Education Day. Different parishes, religious organizations and institutions of the Local Orthodox Churches in America displayed at the exhibitions in the Seminary their activity in the field of religious education. Some 4,000 participants and guests gathered for the celebrations, which opened with Divine Liturgy celebrated by the Primate of the Autocephalous Orthodox Church in America, His Beatitude Metropolitan Theodosius, assisted by hierarchs and the clergy. Then various events were held on the Seminary premises: film showings, a performance by a male choir, and readings of lectures and reports.

That afternoon there was a session of the Academic Council, at which the results of the International Symposium devoted to the 50th anniversary of St. Vladimir's Seminary were summarized and messages of greetings from different universities, theological seminaries and religious organizations read out. Before the closing of the session the degree of Doctor of Theology *honoris causa* was conferred upon three prominent scholars: Protopresbyter Prof. Vitaliy Borovoi (USSR), Prof. Pelican (USA), and Prof. A. Tachiaos (Greece). His Beatitude Metropolitan Theodosius presented all three commemorative badges and diplomas.

On October 2 the Russian Orthodox delegates visited the Church of the Kazan Icon of the Mother of God, where Archpriest Leonid Kishkovsky, Secretary for Ecumenical and External Ties of the Autocephalous Orthodox Church in America, is the rector. The rector was assisted at the Liturgy by Archpriest Boris Bobrinsky (Paris).

On October 3 the delegates left for St. Tikhon's Seminary of the Autocephalous Orthodox Church in America in South Canaan, Pennsylvania. After evening service in the Church of St. Tikhon of Zadonsk a meeting was held with the rector of the Seminary, Bishop German of Philadelphia and Eastern Pennsylvania, and after supper there was a talk with the lecturers and students. Many questions were asked about the life of the Church and about the changes in society and their impact on

the development of Church life, especially in connection with catechisation and missionary work, since the Seminary graduates are guided by these aspects in their future ministry. Bishop German spoke about the need to develop relations between the theological schools through exchanges of students and lecturers. After the talk the Vladyka showed the guests the Seminary's lecture halls, library, sports hall, dormitory and office, and also took them to the Chapel of St. Tikhon of Zadonsk.

On October 5 there was an official visit to Syoset, the administrative centre of the Autocephalous Orthodox Church in America. His Beatitude Metropolitan Theodosius was away, so the Russian Orthodox delegates were received by his secretary, Archpriest Rodion Kondratik, and later by Archpriest Leonid Kishkovsky, Secretary for Ecumenical and External Ties of the Autocephalous Orthodox Church in America. Mark Stockoe, the Director of the Youth Department of the Autocephalous Orthodox

Church in America, received the guests at his department and then acquainted them with the administrative centre and told them about its history.

On October 6 an official meeting was held with Archpriest Angelo Gavalos, the Director of the Youth Bureau of the Greek Archdiocese in America. After the official talk Archpriest Angelo Gavalos showed the guests the Church of the Greek Archdiocese on Long Island, where some 30,000 Greeks live, and the elementary and the high school belonging to the archdiocese, which have an enrolment of approximately 800 pupils.

On October 7 the delegation visited the Russian Orthodox Representation in New York and had a meeting and talk with Bishop Kliment, Archpriest Gennadiy Dzichkovsky, and Protodeacon Stephen. Later that day Archpriest Leonid Kishkovsky invited the guests from the Soviet Union to his home. A talk was held during which different matters pertaining to the life of the Church, society and

the theological schools were discussed. Fr. Leonid shared his reminiscences and impressions of the festivities devoted to the Millennium of the Baptism of Russ in Moscow, in which he was a participant.

On October 8 the delegation left for Moscow.

The visit to the Orthodox youth organizations of the USA showed that the members of these organizations and their officials, and the Orthodox faithful of different jurisdictions in the USA in general are keenly interested in the Russian Orthodox Church and in various aspects of her life, specifically, her theological schools. Many expressed a desire to establish relations on the youth level. Many specific proposals aimed at developing and deepening these relations were expressed. It can only be hoped that this visit will promote the development of relations between the Orthodox young people of our two Churches, countries and peoples.

S. R.

"Having Been Baptized into Christ We Have Put on Christ"

A Theological Youth Seminar in Odessa

An inter-regional tripartite theological seminar was held in the Odessa Theological Seminary on November 17 and 18, 1988. It was attended by representatives of the Orthodox Churches of Poland (Central Europe), Russia (Eastern Europe) and Finland (Northern Europe). The motto of Syndesmos for the current three-year period (1986—1989) "Having been baptized into Christ we have put on Christ" was chosen as its theme.

Participating in the seminar were 16 representatives of the Orthodox Youth Circle in Poland, 16 representatives of the theological schools of the Russian Orthodox Church, and ten representatives of the Orthodox Students' Union and the Students' Association of the Orthodox Seminary (now the Orthodox Theological Department in Joensuu) in Finland.

Opening the seminar, the Rector of the Odessa Theological Seminary Archpriest Aleksandr Kravchenko noted that the promotion of the Orthodox Unity is a major task of Syn-

desmos. The Odessa Theological Seminary, a member of Syndesmos, was happy to seize the opportunity and organize the youth seminar within its precincts on the eve of its 150th anniversary. The Father Rector read out the Message from His Holiness Patriarch Pimen of Moscow and All Russia to participants of the seminar, and Archpriest Viktor Petlyuchenko, teacher of the Odessa Theological Seminary, read out the Message from His Eminence Metropolitan Sergiy of Odessa and Kherson.

In their reply telegram to His Holiness Patriarch Pimen of Moscow and All Russia the participants in the seminar expressed their filial gratitude and wishes of good health. A reply letter of gratitude was also sent to His Eminence Metropolitan Sergiy of Odessa and Kherson.

The seminar was co-chaired by S. Rasskazovsky, Vice-President of Syndesmos, A. Talvivaara, Assistant General Secretary of Syndesmos, and M. Matrenčzyk, Chairman of the Orthodox Youth Circle in Poland.

The first report delivered by Aleksey Andrejuk of the Orthodox Youth Circle in Poland was devoted to the general theme of the seminar. The author pointed out that the secularization of society made Christians think of how they should live in such society. In the Sacrament of Baptism man's sins are forgiven and grace-bestowing divine energy is granted to him. Baptism presupposes a spiritual growth of a Christian in his communion with God throughout his life. Often, however, his life after Baptism remains the same. The non-Christian life of many Christians is the main obstacle in spreading Christianity the world over, and the faithful should, therefore, with their entire life constantly evidence and remind the world of our Lord Jesus Christ.

During the brief discussion that followed Aleksey Andrejuk answered questions about the social aspect of the Orthodox youth activity in Poland. Discussed also were religious education and upbringing of young people.

le; publication of the names of those who were preparing to be baptized and for the celebration of the Christian marriage.

The second report was made by Father Paul Hesse who represented the Orthodox Students' Union of the Orthodox Church of Finland. He revealed in details the symbols of Sacraments, the Sacrament of Baptism in particular. Immersed in baptismal water we co-die with Christ, follow Him in His struggle against the power of Devil, evil and death. Upon immersion we share in the Resurrection of Christ, in His triumph over death, put on the Light of Christ. From now on we are called to incessantly grow in Christ. Baptism opens before us the road, through the Sacrament of Penance and the Holy Communion, to the Love of God.

The discussion of the second report included various practical aspects of church life, administration of the Sacraments and penitential discipline. The participants emphasized the connection between the Sacraments of Baptism and Penance as the "Second Baptism" and pointed to the need of elucidation among parishioners of questions of sacramental life and conditions for their effective participation in it.

The third report was presented by Nikolai Ershov, helper to the assistant rector of the Leningrad Theological Academy and Seminary. Seeking for an answer to the question what the words *put on Christ* here, on the earth, mean, the speaker noted that the expression was polysemantic. Beside the inner meaning of the Sacrament of Baptism revealed in the dogmatic teaching about Sacrament, one should remember about the various forms of outward Christian witness as a consequence of "having put on Christ". The possibility occurred of late, in connection with the democratization of our society, to realize that witness more fully in charity, in *the ministry of the word* (Acts 6. 4), in peacemaking and ecumenical activity. The speaker emphasized that the various forms of Chris-

tian witness in the modern world were living and effective only because the Eucharist manifests the real presence of Christ in this world.

The report touched on many vital issues and caused a lively discussion. The preservation of cultural heritage indispensable in moulding present-day spiritual values, the unjustified attitude to the Church as to a stratum of culture and folklore, as a depository of cultural values, and other questions raised during the discussion were then tackled at the plenary sessions.

Representatives of Polish and Finnish Orthodox youth organizations spoke briefly about their organizations and their history and activities. Representatives of the Polish Orthodox Church showed videofilms about Orthodox youth efforts: youth pilgrimage, publication of church and parish youth journals, newspapers and bulletins; icon-painting, choirs, catechetical and labour youth summer camps, meetings and seminars.

The communications were heard with acute attention and interest. Participants expressed their anxiety in connection with the partial abandonment of the tradition of Christian life, of the people's piety, which was connected with the fact that people who joined the Church had failed to receive Christian education at home. The influence was emphasized of the heterodox surroundings on the Orthodox in Finland, some regions of the USSR and especially in Poland; the problem was discussed of mixed marriages and the religious education of children in such families.

It was noted during the discussions that the secularization of society continued and that the moral standards of most of its members remained low. In such circumstances many people turn to the Church which is able to heal society's moral ills.

During the discussion of the Church's peacemaking efforts it was noted that some Churches had begun to discuss problems connected with the preparations for the Bimillennium of the Incarnation. In this connection

the attention of the participants was drawn to the fact that the blood of innocent people was shed even in our days in the place where Christ had come to this world, which could not leave Christians indifferent.

An extensive group of questions raised during the discussion can be summed up under the title "Religious Education and Upbringing". The Orthodox Christians of Finland have a huge experience in this field and they willingly share it with the Orthodox Christians of Poland. Parochial Sunday schools, various circles, get-togethers, seminars, catechetical courses, summer camps, meetings devoted to topical issues, acts of charity, assistance to people who need help—all comprise the activity of the Orthodox youth in the parishes.

Three working groups discussed questions of practical activity of young people, its coordination, search for new ways of cooperation. Secretaries of the working groups reported about the work of their respective groups to the plenary session.

The last plenary session adopted a communique. In the course of the discussion of its text the Polish delegation proposed that priests, students of theological schools and precentorial schools of the Russian Orthodox Church should take a greater and more active part in summer meetings and seminars organized by Polish youth. The hope was expressed that the question would soon be settled about the exchange of teachers between the theological schools of the Polish and Russian Orthodox Churches.

The inter-regional meeting of Orthodox youth from Poland, the USSR and Finland, held in our country for the first time, has shown that many of the issues discussed await their solution in different regions, and that the Orthodox youth is ready to do what they can to promote that lofty cause.

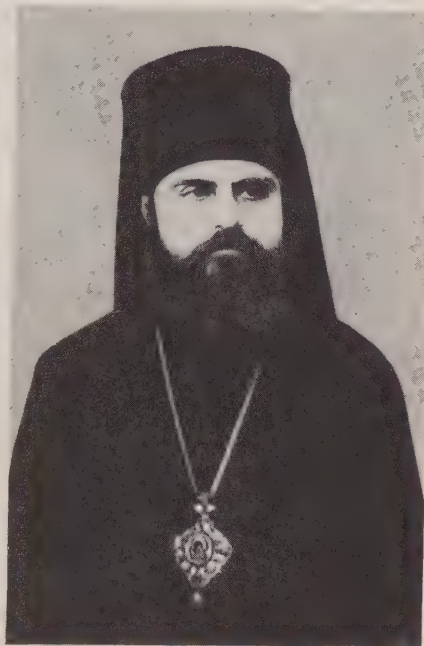
S. RASSKAZOVSKY

Archimandrite KIRILL Consecrated Bishop of Stobia

On June 26, 1988, Archimandrite Kirill Khristov was consecrated Bishop of Stobia in the Sofia Cathedral of St. Aleksandr Nevsky. At the end of the Liturgy His Holiness Patriarch Maksim of Bulgaria, who conducted the consecration assisted by several archpastors, presented to the newly consecrated bishop the mitre and crozier. Addressing Bishop Kirill, His Holiness stressed that, according to the words of the apostle, a bishop must be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12). After that Bishop Kirill spoke in response.

Following the ceremony a reception was held to mark the occasion in the hall of the Holy Synod which was attended by His Holiness Patriarch Maksim, hierarchs and clergy of the Bulgarian Church and representatives of the Russian and Romanian Orthodox Churches and the Church of Hellas. Also present were Lubomir Popov, Deputy Minister of Foreign Affairs of Bulgaria and Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults, and Khristo Marinchev, Deputy Chairman of the Committee.

In a speech at the reception Metropolitan Christodoulos of Demetrias (Church of Hellas) said: "We now share in the joy of the Bulgarian Church which has received a new bishop whose purpose is to serve God and man created in God's image. The new Bishop of Stobia is closely linked with the Holy Church of Hellas within the confines of which he studied theology and the Greek language and where he found good and close friends who are present here now. His name makes us recall St. Cyril Equal to the Apostles who, together with his brother St. Methodius, had introduced the faith and Byzantine



culture to the Slavonic north. Many Slavs made a journey in the opposite direction — from north to south, thus laying the foundation and promoting the development of centuries-long links of fraternal love between our Churches and peoples."

His Holiness Patriarch Maksim thanked Metropolitan Christodoulos for the participation of representatives of the Holy Church of Hellas in the consecration. He called for further development of fraternal links between the two Churches for the sake of strengthening the unity of Holy Orthodoxy. Bishop Kirill thanked Metropolitan Christodoulos for the felicitations. Later on the Holy Synod of the Bulgarian Church gave a dinner in honour of the new bishop.

* * *

Bishop Kirill of Stobia (secular name Bogomil Petrov Khristov) was born on June 8, 1954, in the village of Tsarev Brod, Shumen Region, into a peasant family. After school, he entered the Sofia Theological Seminary which he finished in 1974. In 1972 he was professed in the Monastery of St. Athanasius of Alexandria of the Stara Zagora Diocese and ordained hierodeacon later that year. Having completed military service, he was ordained hieromonk in 1976 and sent in keeping with a Holy Synod decision, to study for 3 years at the Department of theology of Athens University. In 1980 he was appointed Protosynkellos of the Sliven Metropolitanate and raised to the rank of archimandrite. In 1981 he graduated from the Sofia Theological Academy and was sent as a post-graduate to the Moscow Theological Academy. By a Holy Synod decision of April 8, 1982, Archimandrite Kirill was appointed representative of the Bulgarian Patriarch to the Patriarch of Moscow and dean of the Bulgarian metochion in Moscow. On June 12, 1984, he defended at the Moscow Theological Academy a thesis for the degree of Candidate of Theology entitled "The Participation of the Russian Orthodox Church in the Church-Patriotic Struggle of the Bulgarian People in the 19th Century". For conducting restoration works in the Dormition Church of the Bulgarian metochion he was decorated with the Order of St. Vladimir, 3rd Class. Upon his return to Bulgaria on September 4, 1986, Archimandrite Kirill was appointed Father Superior of the Trojan stauropegion, and in December 1987, General Secretary of the Holy Synod of the Bulgarian Orthodox Church.

G. GULICHKINA

THE VISIT OF REPRESENTATIVES OF CHURCHES AND BIBLE SOCIETIES OF NORDIC COUNTRIES

Greeting from His Holiness Patriarch PIMEN

To Bishop Gunnar LISLERUD of BORG,
Chairman of the Norwegian Bible Society

Beloved brother in the Lord, Bishop Gunnar Lislérud,

My cordial greetings to you and your colleagues—representatives of Churches and Bible Societies of Nordic Countries as well as of the Institute of Bible Translations in Stockholm, who have arrived in our country at the invitation of the Russian Orthodox Church to present a magnificent gift—a reprinted edition of the Annotated Bible in Russian, the work of outstanding Russian Orthodox theologians.

We thank you with all our hearts for this gift, which is a testimony of love from Christians of the Nordic countries to Christians in our country, expressed so vividly in the year of the Millennium of the Baptism of Russ.

We welcome your meeting with representatives of the Russian Orthodox Church and of other Christian Churches of the Soviet Union and with the scholars of our country. We are confident that it will serve to deepen further ecumenical and theological cooperation between theologians and biblicists of our country, and Churches and Bible Societies of Nordic countries in the study of Holy Scripture, translations of which into the languages of European nations have for many centuries served as the foundation of their spiritual culture.

This cooperation will help to strengthen mutual understanding between Churches and peoples of the Soviet Union and the Nordic countries.

I wish the present meeting beneficent success.

PIMEN, Patriarch of Moscow and All Russia

November 1, 1988
Moscow

COMMUNIQUE

At the invitation of the Russian Orthodox Church, a church delegation from the Nordic countries headed by President of the Norwegian Bible Society Bishop Gunnar Lislérud of Borg visited the Soviet Union from October 31 to November 4, 1988. The 16-strong delegation included Bishop Bertil Wiberg (Church of Denmark), Bishop Aimo Nikolainen (Evangelical Lutheran Church of Finland); Bishop Helge Brattgard (Church of Sweden); General Secretary Niels Cappelørn of the Danish Bible Society; General Secretary Arne Karlsson of the Swedish Bible

Society; General Secretary Christian Kvarme of the Norwegian Bible Society; General Secretary Esko Rintala of the Finnish Bible Society; Board member, Icelandic Bible Society, Arni Bergur Sigurbjörnsson; Director Dr. Boris Arapovic of the Institute for Bible Translation, Stockholm, as well as other representatives of Churches, Bible Societies and other related bodies in the Nordic countries.

On November 1, the guests made a trip to the Trinity-St. Sergiy Lavra where they were received by the father superior, Archimandrite Aleksiy (now Archbishop of Zarsk.—

Ed.). Later, at the Moscow Theological Academy, they had a conversation with Archbishop Aleksandr of Dmitrov, Head of the Education Committee of the Moscow Patriarchate, Rector of the Moscow Theological Academy and Seminary, as well as the faculty of the Moscow theological schools.

On November 2, at the Holy Trinity Cathedral, St. Daniel's Monastery, the reprint edition of the Annotated Bible in Russian published on the donations from the Churches of the Nordic countries—Denmark, Finland, Iceland, Norway, and Swe-



Delegation of the representatives of the Evangelical Lutheran Churches and Bible societies of the Nordic countries at the reception given by Archbishop Aleksandr of Dmitrov, rector of the Moscow theological schools

den—was presented in a solemn ceremony by the Church Nordic delegation as a gift to the Christians of the Soviet Union.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, spoke in address of welcome to the guests, reading the Message from His Holiness Pimen, Patriarch of Moscow and All Russia to Bishop Gunnar Lislerud in which gratitude was expressed to the Nordic Churches, Bible Societies and the Institute for Bible Translation, Stockholm, for their outstanding gift dedicated to the Millennium of the Baptism of Russ, and the will was expressed to consolidate cooperation between the Churches of the Soviet Union and of the Nordic countries in studying the Scripture, the vital foundation of the spiritual life and culture of the European peoples. Then the brethren of St. Daniel's Monastery conducted a moleben of thanksgiving.

Later Bishop Gunnar Lislerud spoke words of greeting to the representatives of the Russian Orthodox Church and other Christian Churches of the Soviet Union gathered in the cathedral, noting the importance of

Holy Bible in Christian life, and the enthusiasm shown by Nordic Christians who contributed to the gift to USSR Christians. Nordic Church delegation members held a thanksgiving prayer according to the rite of the Evangelical Lutheran Church. A copy of the Annotated Bible with dedication was given to Metropolitan Filaret to present as a gift to His Holiness Patriarch Pimen of Moscow and All Russia. Other copies with dedication were given to be presented to Russian Church metropolitans.

On the same day, as well as on November 3, there were meetings held at the Department of External Church Relations, Moscow Patriarchate, between the Nordic Church delegation and the representatives of the Armenian Apostolic Church, Georgian Orthodox Church, Estonian Evangelical Lutheran Church, Russian Orthodox Church, Old Believers Russian Orthodox Church, as well as the Slavonic Bible Commission of the International Committee of Slavists.

Regional Secretary of the European Centre, United Bible Societies, the Rev. Dr. Hans W. Florin, and Director, WCC Youth Sub-unit,

Fr. Heikki Huttunen, also participated in the meeting.

Opening the meeting, Metropolitan Filaret once again thanked the Nordic Churches for the gift and expressed desire that this meeting serve the deepening of ecumenical ties between the Nordic Churches and those of the Soviet Union as well as improved mutual understanding between their peoples.

Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, told the guests about Scripture editions published by the Russian Orthodox Church. Chairman of the Slavonic Bible Commission of the International Committee of Slavists A. Alekseev, D. Sc. Philol., spoke about contemporary scholarly research on the more than millennial Slavonic Scripture tradition now kept up in the Soviet Union by the Russian Orthodox Church and the Old Believers Churches, as well as about the objectives of a scholarly Slavonic Bible edition.

The guests were also told about the preparation for Scripture publication in modern national languages carried out by the Armenian Apostolic Church, Georgian Orthodox Church and the Estonian Evangelical Lutheran Church.

Bishop Gunnar Lislerud, greeting the participants representing the Churches of the Soviet Union, stated that Nordic Church delegation members were glad to hear about the work done in the Soviet Union on publishing and translating the Bible into modern languages, as well as on Bible research conducted here. In cooperation with the United Bible Societies, the Church and Bible Societies of the Nordic countries are ready to share these labours with the Churches of the USSR.

Director Dr. Boris Arapovic of the Institute for Bible Translation, Stockholm, spoke about the publication process of the Annotated Bible and about the donations made by all Nordic countries involving wide Christian circles. He noted that by the end of this year half of the 150,000 copies of the Annotated Bible will have been shipped to the Soviet Union, while the second half is scheduled to be shipped to the USSR in 1989. Representatives of the Churches of the Soviet Union accepted this information with enthusiasm and gratitude.

There was a lively and frank exchange of opinions on the question



Metropolitan Pitirim of Volokolamsk and Yuriev thanking, on behalf of the staff members of the Publishing Department, the head of the delegation of Churches and the Bible societies of the Nordic countries, Bishop of Borg Gunnar Lislérud, for the valuable gift and hands him jubilee souvenirs

of the development of relations between the Bible Societies of the Nordic countries and the Russian Orthodox Church as well as other Christian Churches of the Soviet Union. The Nordic Church delegation proposed a permanent exchange programme of theologians and Bible scholars, meaning first of all the younger generation of scholars.

Metropolitan Filaret said he was sure that the Russian Orthodox Church would go on giving attention in her ecumenical relations to the problems of research on the word of God which stands at the centre of Christian spiritual life. That is why scholarly contacts proposed by Nordic guests are to be welcomed, and Moscow Patriarchate leadership will as soon as possible prepare a concrete reply as to the substance of the proposal.

Metropolitan Filaret said the Russian Orthodox Church evaluated positively the work done by Nordic

Members of the delegation of the Evangelical Lutheran Churches and Bible societies of the Nordic countries handing in their gift—the three-volume Annotated Bible—to the staff of the Publishing Department

Bible Societies and spoke in favour of developing scholarly cooperation with the United Bible Societies in the field of scholarly research and Bible publication.

Responding to the guests' question as to the ways and means of distributing the Annotated Bible in the Soviet Union, Metropolitan Filaret said that in the Russian Orthodox Church the copies of the edition were distributed in the dioceses, theological schools and monasteries.

As to the way the Annotated Bible is distributed in the Russian Orthodox Church, Metropolitan Filaret said that a large part of the total number of copies is given out free of charge, for example, to students of theological schools, but also for a payment stipulated by local diocesan administrations. The resources thus raised go to a Moscow Patriarchate fund for Bible publication, as well as to cover steeply rising costs brought by the construction and restoration of churches and monasteries.

The guests received the information with comprehension. In their opinion, the meeting will considerably influence the development of relations between the Russian Orthodox Church and the Nordic Bible Societies, which are part of her relationship with the United Bible Societies.

The guests saw St. Daniel's Monastery in Moscow and were received by its father superior, Archimandrite Tikhon.

On November 2, Ambassador of the Kingdom of Denmark in the USSR, Rudolf Torning-Petersen, held a re-

ception in honour of the visiting Christian delegation from the Nordic countries.

On November 3, Metropolitan Filaret held a reception in honour of the Nordic Church delegation.

On the same day, the delegation was received by the Chairman of the Council for Religious Affairs at the USSR Council of Ministers, K. Kharchev.

Then the delegation visited the Publishing Department of the Moscow Patriarchate, where Metropolitan Pitirim and the Department staff acquainted the guests with the publishing work of the Russian Orthodox Church.

On November 4, the Nordic Church delegation departed for Leningrad.

The meetings and conversations of the Nordic Church delegation with the representatives of the Russian Orthodox Church and other Christian Churches of the Soviet Union were held in an atmosphere of openness, mutual understanding and Christian fraternal love. They were covered by the Nordic media and TASS.

Meeting participants thanked in prayer the All-Merciful Lord for the gift of love and cooperation in the Lord's vineyard.

*GUNNAR LISLERUD,
Bishop of Borg,
President of the
Norwegian Bible Society*

*FILARET,
Metropolitan of Minsk and Byelorussia,
Head of the Department of External
Church Relations of the Moscow Patriarchate*



Fourth European Ecumenical Encounter

The Fourth European Ecumenical Encounter was held from September 28 through October 2, 1988, in the former Augustinian monastery in Erfurt, GDR, on the theme *Thy Kingdom Come* (Mt. 6. 10).

The participants in these meetings are representatives of the member churches of the Conference of European Churches (CEC) and the National Roman Catholic Bishops' Conferences, which are members of the Council of the Bishops' Conferences in Europe (CCEE).

The recent encounter of representatives of all of Christian Europe was chaired by Metropolitan Aleksiy of Leningrad and Novgorod, President of the CEC, and Carlo Maria Cardinal Martini, Archbishop of Milan, the CCEE President.

This was the first time the meeting was held in a socialist country. It was hosted by the Evangelical Churches in the GDR. In his introductory report Metropolitan Aleksiy surveyed the history and content of the previous meetings and, quoting from the Message adopted in 1978 at the First Encounter in Chantilly, France, called to mind the fact that "peace in Christ and peace in the world are closely related. Peace in Christ demands work for peace in the whole world."

In his address Cardinal Martini focused on the historical development of cooperation among European Christians. Christians should constantly be mindful of their earthly responsibility which proceeds from hope in the final coming of the Kingdom of God.

Prof. Bruno Forte, of Italy, a member of the committee for drafting the document of the Fourth European Ecumenical Encounter, commented on the latest draft document. This draft was circulated in advance among all the European Churches for comment.

Even through the petition *Thy Kingdom Come* was the central theme, the foundation of the meeting was the entire Lord's Prayer (Mt. 6. 10-13), all its elements being indissolubly bound up with the life of the individual and of humanity.

Work on the meeting document was carried out at the plenary sittings and in the working groups and was accompanied by prayer and spiritual reflection. Divine services of different traditions were celebrated daily. On one of the days Metropolitan Aleksiy celebrated Divine Liturgy.

The conferees recommended the final text for study and further work in the Churches of Europe.

The aim of the meeting is formulated as follows in the document: "The petition for the Kingdom of Heaven helps us to see better our disbelief and untenability in the face of the already incipient yet promised coming of the Kingdom of God amidst us and in us. It is impelling us to think about the reality in which people are living in Europe to which we belong; the complex interweaving of the signs of recognition and signs of rejection of the Kingdom of the coming Lord

is evidently leaving its imprint on the history of Europe and its present day. This petition prompts us to effect our service to the Kingdom of God with still greater zeal."

The document points out the significance of the Millennium of the Baptism of Russ for all Christians: "Our meeting is being held in the year of the celebration of the Millennium of the Baptism of Russ. This strengthens our confidence that Baptism unites all Christians of Europe from the East and the West. At the same time it impels us to offer thanksgiving to the Lord for the invariable testimony of faith, a testimony based on this Baptism."

The document takes special note of the fact that this was the first time the meeting was held in a socialist country: "The fact that we... to our joy have gathered for the first time in a European socialist Marxist state, in the German Democratic Republic, prompts us to herald our faith in the mysterious but definite paths of divine grace, which does not confine itself to the horizons of our world. We are called upon to fulfil the ministry of the Gospel to the whole of Europe and to harness all possibilities for carrying out dialogue between believers and non-believers."

The document reads further: "The petition for the Kingdom of God impels us to become more open and to fulfil the appeal (Greek—*metanoia*), which from the outset has been associated with preaching the Gospel (cf. Mk. 1. 15). This appeal reveals our hearts to God and, through Him, for peace and enables us 'extra muros' ('outside the confines') to draw close to the whole of creation marked by the already incipient yet promised coming of the Kingdom of Heaven. The future Kingdom has already been granted to us in Jesus Christ: the Holy Spirit is already acting in the world, even though human sin may be constantly rejecting or hampering His action."

Proceeding from the plan of Divine Providence for a healthy, good and happy humanity amidst a reconciled universe and from the promise of divine peace, Christians should search for the signs of hope which point in this direction and name the impediments in their way. The document says the following about the signs of hope: "There now exists broad concord in the aspiration for peace and disarmament and in the need to preserve creation. The reduction of geographical and temporal distances thanks to modern means of communication also promotes the strengthening of international solidarity, especially with regard to such problems as hunger, exploitation and racism. In the sphere of ecclesiastical life, in which the need for active and conscious involvement is intensifying everywhere, the path travelled by the ecumenical movement to date prompts us more and more courageously to seek renewal in the spirit of the Gospel in the Churches themselves so that this renewal would bring the Church still closer to the will of God and thereby to one

another." Alongside the signs of hope the document enumerates a number of signs of resistance to and hindering of the coming of the Kingdom of God, namely, division into North and South, East and West, human rights violations, the on-going build-up of armaments and the trade in weapons, the nuclear threat, social contradictions in many countries, unemployment, the homeless, and many other problems plaguing the modern world. "In the sphere of ecclesiastical life in the narrow sense of the word one can speak of the survivals or resumption of various forms of confessionism, sectarianism, fundamentalism and proselytism... Furthermore, the life of communities is often paralysed by stagnation, clericalism, insufficient competence in the spiritual and theological sphere, and also by time-serving with regard to particular politico-cultural systems."

The document names preaching of the word of God, reconciliation and diakonia the tasks of today. In the words of the decision of the Third All-Orthodox Pre-Council Conference (October-November 1986, Chambes, Switzerland) "On the Contribution of the Orthodox Churches to Peace, Justice, Freedom, Fraternity and Love Among Nations and Also to the Elimination of Racial and Other Types of Discrimination" the document speaks of the duty of Christians in seeking the Kingdom of God: "In aspiring to the new earth and the new sky where absolute justice will reign, we are struggling here and now for the rebirth and renewal of the Church and society."

In conclusion the participants in the meeting voiced their conviction that "mutual understanding and joint efforts aimed at improving the quality of life will be the benefit to all. We are commending this conviction to the Lord, the Chief of Life: He, Who knows hearts, will help us embody what we have realized with His aid. In expectation of His Kingdom, which will be a Kingdom of justice and peace for all, may He reveal to us the paths of cooperation with all people."

The CEC and CCEE delegates also sent a Message to the Christians of Europe and to all people of goodwill. It is published below.

The Fourth European Ecumenical Meeting was the latest important step towards bringing closer all Christians and Churches and also towards further developing their cooperation for the sake of jointly solving the urgent problems of the day, for the sake of common responsibility for the benefit of the Church and society, and for the sake of a morally and physically healthy life in our common earthly home. It concluded with a great ecumenical divine service at which the co-chairmen, Metropolitan Aleksiy of Leningrad and Novgorod and Carlo Maria Cardinal Martini, Archbishop of Milan, officiated. The service was broadcast in full on the television networks of several countries. Addressing the worshippers, Metropolitan Aleksiy said: "We greet you in the name of the Father, and of the Son, and of the Holy Spirit as representatives of 120 Churches of different traditions who have met together in the Conference of European Churches and continued to build a common house, and

as representatives of the Council of European Bishops' Conferences of the Roman Catholic Church which promotes cooperation among Catholic Christians of Europe. We have met in these days in Erfurt fulfilling the commandment of our Lord *that they all may be one* (Jn. 17.21). Our 4th Encounter is the one more step in the ministry to the unity of the Church, the unity of Christians, the unity of all human race, the unity of man with nature in peace and justice. While hoping for the new earth and the new sky where the absolute justice would reign, we struggle for the rebirth and renewal of man and society and pray to our Heavenly Father with the words which our Lord Jesus Christ has given us: *Thy Kingdom come*".

After Divine service, a procession with the cross moved from the church to the ancient cathedral of Erfurt with stops on the way for offering up supplicating prayers on the encounter's theme. Addressing those gathered in the cathedral square lighted with thousands of candles were Metropolitan Aleksiy and Cardinal Martini who read out the Message.

The Fourth European Ecumenical Encounter received messages of greetings from Pope John Paul II and from Dr. Emilio Castro, General Secretary of the World Council of Churches.

Federation of the Evangelical Church in GDR gave a reception in honour of the participants in the encounter. President of the Federation, Land Bishop Werner Leigh, delivered a welcoming speech and told about life and witness of Christians in the GDR. Cardinal Martini responded.

Horst Sindermann, Vice-President of the GDR State Council and President of the People's Chamber, who arrived in Erfurt for the occasion, gave a reception in honour of the conferees on behalf of President of the GDR State Council Erich Honecker. In his address to the guests Horst Sindermann greeted the participants and surveyed the achievements scored by the German Democratic Republic in the social and moral spheres. Metropolitan Aleksiy delivered a speech in reply on behalf of the CEC and the CCEE.

On Sunday the participants in the meeting visited 40 parishes of different faiths in the areas adjoining Erfurt. His Eminence Metropolitan Aleksiy attended Divine Liturgy at the Russian Orthodox Church of St. Mary Magdalene, Equal to the Apostles, in Weimar.

Among the participants in the meeting were members of the CEC Consultative Committee, Metropolitan Irinei of Vienna and Austria and Boris B. Wik, Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, attended the meeting as a guest.

The Fourth European Encounter of leading figures and representatives of all the European Churches will also impart a considerable impetus to the Ecumenical Assembly "Peace with Justice", which is scheduled to take place in Basel, Switzerland, in May 1989 under the general auspices of the Conference of European Churches and the Council of the Bishops' Conference of Europe. The representatives of the European

Churches, which unite all the Christians on the continent, will summarise results and name the priority tasks in matters which need to be decided conjointly for the sake of peace and justice for man and the environment, in keeping with the Gospel of Christian hope.

The meeting was covered by 65 members of the mass media from many countries.

**MESSAGE
to the Christians
of Europe and to All People of Goodwill**

Thy kingdom come! (Mt. 6. 10) This was not only our prayer but also the theme of our discussions together during our encounter in Erfurt (GDR) from September 28 to October 2, 1988.

As Christians drawn together from all the Churches of Europe we address ourselves to all of you who live in our Continent whether you share our faith or not. We do not wish to keep to ourselves the rich treasures of faith and hope that we have found here, and which compel us, more than ever before, to work for justice and peace in Europe and in the world.

True to the spirit of the three earlier European Ecumenical Encounters, we came together in Erfurt to get to know each other better, to confess together the one Lord of our life and to pray together for the final coming of his Kingdom among us. In all this we have the assurance that the future of the world is in God's hands.

We have joined together meditation and study, reflection and prayer—respecting the patterns of our various Christian traditions. Beyond all our differences we are united in our belief that the Kingdom does not come from us but from God who calls us to collaborate with him in the coming of His Kingdom. This is why our common prayer is expressed in the words from the Lord's Prayer: *Thy kingdom come!*

As we pray we are conscious of our weakness and the weakness of Europe in which millions of people cannot understand what it means to belong to a community of faith. In Europe there are many signs of resistance to the Kingdom of God, for sin is manifest on a personal and social level. We see with sadness such signs in the increase of social inequalities, in the plight of the unemployed, the homeless, young people who lack hope for the future, immigrants and refugees, racism both in attitude and practice.

We also see signs of resistance in the violation of human rights and freedom, in the negative consequences of economic restructuring which does not take human factors into account, in the excesses of armaments and in the nuclear threat which still persists.

We discern these signs of resistance even in our Churches, our compromises, our half-heartedness and our divisions which are all hindrances to the credibility of the Gospel which we proclaim.

Hope is, however, stronger than all this. The powers of evil are not the only ones to be found in the world—God does not abandon us.

We recognize hopeful signs of His Kingdom in the

growing concern for the dignity of the human person and for rights of all, and in the increased care for Creation. We see them in the growing participation of men and women in the decision making process both in society and churches, in the rapprochement between East and West, the increased longing of people for disarmament and for peace and not least in the heightened sense of responsibility of the peoples in the North towards those of the South.

The Holy Spirit makes us perceive yet other signs of the Kingdom: this ecumenical encounter which will encourage all Christians, our common prayer and the experience of God's grace. They all will push us towards reconciliation and common witness in the service of our neighbour.

What then are we called upon to do?

As Europeans we are called upon to do all we can to increase our efforts towards mutual understanding and unity within our Continent as well as working for the good of humanity in Europe and in the rest of the world. We must be more open to the needs of the coming generations and support concerted actions for a better quality of life. We must strive without any hesitation for justice and peace and for that reason we are calling together a "European Ecumenical Encounter" on that theme in Basel from May 15 to 21, 1989.

But, as Christians, our hope goes well beyond all this. Founded on the love and grace of the living God it is not limited to what human beings can do. Neither life nor death nor people nor any creature can separate us from the love of God in Christ Jesus, our Lord (cf. Rom. 8. 39).

From this basis we have committed ourselves to live out the Gospel in our daily lives—in a word: conversion! We can also take a more responsible part in the life of Churches. We can show more solidarity and not limit ourselves to giving only what is superfluous to us. We must resist all that is opposed to the Kingdom of God such as mistrust of other Christian Confessions, sectarianism, lack of effort and acceptance of political and cultural systems which paralyse the life of the community. Our efforts for Christian Unity will be made in faith and obedience to the will of our Saviour and by them the obstacles to the coming of his Kingdom will be overcome.

We are encouraged by the witness of Christians in the German Democratic Republic where we have been welcomed so cordially and we wish to express this clearly before we return home to our various Churches. The times in which we live call on all Christians to commit themselves more thoroughly to the Gospel. God's faithfulness is greater than all our unfaithfulness. This is why we invite you to say joyfully and courageously *Thy kingdom come* and with this we think of the words of Jesus *Fear not, little flock: for it is your Father's good pleasure to give you the kingdom* (Lk. 12.32).

*The representatives of the Conference of European Churches (CEC)
and of the Council of the Bishops' Conferences in Europe (CCEE)*

Erfurt, 2 October 1988

Conversations between the Russian Orthodox Church and the German Bishops' Conference were held at the Munich Fürstenried Castle, in the FRG, on February 10-11, 1988. The sittings were chaired by the delegation heads: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, and Friedrich Cardinal Wetter, Archbishop of Munich and Freising. The conversations were devoted to matters pertaining to the Sacraments of Baptism, Chrismation and the Eucharist. Archbishop Mikhail of Vologda and Veliki Ustyug and Prof. Hans-Joachim Schulz presented papers on the theme "The Sacraments of the Presentation in the Church and the Holy Eucharist", which were then discussed by the participants in the dialogue. A communique was compiled from the results of the conversations and signed by the delegation heads, who then answered questions put by the press.

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The Council for Religious Affairs at the USSR Council of Ministers officially registered the Armenian Christian community of Leningrad on April 29, 1988, at the request of Armenian faithful living in Leningrad. The matter of placing the Armenian church at the Smolenskoe Cemetery at the commune's disposal was decided at the same time. Seventy-nine-year-old A. Jalalova, who took an active part in the preparations for opening the church, was elected churchwarden of the commune, which numbers over 100 people. There are over 20,000 persons of Armenian descent residing in Leningrad and Leningrad Region today.

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On July 5-13, 1988, a youth meeting sponsored by the Ecumenical Youth Council in Europe under the motto "Face to Face" was held at the Methodist youth camp in Kelston-park, near the town of Bath, Avon, England. Participating were some 150 young people from European countries, among them a delegation of the Russian Orthodox Church composed of Deacon Andrei Rybin, Deacon Nikolai Orlov, P. Gerasimov, S. Beshchastny, M. Nelyubova, and two delegates of the Estonian Evangelical Lutheran Church. In six working groups, the participants had an opportunity to exchange opinions on current political problems and those of ecology. There were exhibitions from different countries, among them a large one which showed the life of the Russian Orthodox Church and the celebration of the Millennium of the Baptism of Russ. On July 10, our delegation visited an Orthodox church in Bristol. On July 14-15, the delegation stayed in London where it attended a lecture: "Influence of the Russian Orthodox Church on the Russian History. Religious and Political Aspects", read by Archbishop Kirill of Smolensk and Vyazma and paid a visit to Metropolitan Anthony of Suzozh.

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The 12th Lambeth Conference—the Council of Bishops of the Church of England—was held on the campus of the University of Kent in Canterbury, Great Britain, from July 17 to August 7, 1988. Convened once every ten years, it gathered over 1,200 people: bishops of the Church of England, observers from ecumenical centres, representatives of the Advisory Council for the Church Ministry, advisers, spokesmen, and Christian youth leaders, and delegated observers from different Churches and religious organizations. A telegram of greeting from His Holiness Patriarch Pimen of Moscow and All Russia was received by the Lambeth Conference. Archbishop Kirill of Smolensk and Vyazma took part in the Lambeth Conference proceedings on behalf of the Russian Orthodox Church. The following issues were discussed: missionary and pastoral work, ecumenical contacts, Christianity and social structure, the role of Christian dogmatics in liturgical life, and other vital problems.

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A meeting of the 7th WCC Assembly Planning Committee was held at the Lökkum Evangelical Academy near Hanover, FRG, on August 3-6, 1988. The committee is in charge of preparations for the All-Christian forum which is to be held in Canberra, Australia, from February 7 to 20, 1991. Participating in the meeting was Dr. A. Buevsky, executive secretary of the DECR, member of the Assembly Planning Committee.

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A group of pilgrims from Italy led by Archbishop Giuliano Agresti of Lukka, Chairman of the Commission of Ecumenism of the Italian Bishops' Conference, visited the DECR on August 13, 1988. Among the 40 members of the group who belong to the Church Movement of Cultural Workers were Father Enrico de Rovasenda, an outstanding Catholic theologian, member of the Pontifical Academy of Sciences, Senator Anna Chirvan and Prof. Nina Kaukhchishvili, a well-known scholar in Russian culture. The guests had a talk with Hegumen Innokenty of the DECR.

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On August 23, 1988, Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, received Dr. Alexander Haraszi, a personal representative of Dr. Billy Graham, and had a talk with him.

* * *

President Bertel Uttrepak of the Swedish Union of the Seventh-Day Adventists and Alf Lone, former Vice-President of the World Council of the Seventh-Day Adventists (Norway), visited the DECR. They were accompanied by M. Murga, secretary of the Council of the Seventh-Day Adventists in the USSR. The guests had a talk with V. Chukalov, a senior staff member of the DECR, and had a sightseeing tour of St. Daniel's Monastery.

* * *

A youth group of the third unit of the World Council of Churches "Education and Renewal" was hosted by the Russian Orthodox Church from September 23 to October 2. A seminar was held which was attended by students of the Odessa Theological Seminary and young members of the Christian Churches of the Soviet Union and other countries. Greeting the assembly, Metropolitan Sergiy of Odessa and Kherson read out the message to the participants in the seminar from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. The Seminar proceedings concluded with the adoption of a memorandum which stressed the need for an exchange of information and the holding of consultations on matters pertaining to social ministry, charity, religious and moral education of young people, and catechetical training to better familiarize them with the life of the participating Churches.

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An administrative and educational centre of the Seventh-Day Adventist Community was opened in the settlement of Zaoksky in Tula Region on December 2, 1988. The head of SDA community, M. Kulakov, officiated at the opening ceremony.

Among the guests of honour in attendance were N. S. Wilson (USA), President of the World General Conference of the SDA; K. M. Kharchev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers; A. Likhanov, Chairman of the Soviet Children's Fund, representatives of regional and local authorities, diplomats from Mongolia and Vietnam, correspondents from Bulgaria, FRG and Japan accredited in Moscow, and also members of the Soviet secular and religious press.

A Noble Striving

*"Moscow... how many strains are fusing
In that one sound, for Russian hearts!
What store of riches it imparts!"*

(A. Pushkin)

Moscow... Both our own people and foreigners have always been struck by its wealth of architectural and cultural monuments. All those who visit our capital admire the unusual picture created by hundreds of gilded cupolas scattered all over the city, reflecting the heart-warming rays of the sun.

The striking beauty of church buildings had deep spiritual roots. Our ancestors, pioneer builders of Moscow, were inspired in their labours by lofty spiritual ideals. The earliest structures were patterned after the shrines in Jerusalem: the Kremlin walls had six main gates, inside the Kremlin there was the Church of the Nativity of Christ (now the Dormition Cathedral) reminiscent of the Church of the Resurrection of Jerusalem, Filaret's annex to the Nativity Cathedral was the Church of the Holy Cross, resembling Jerusalem's temple in composition.

The 1812 *Guide to the Holy Places and Shrines of Moscow* says that "outside the Kremlin there are 333 parochial churches and domestic chapels in Moscow" and if we add Kremlin and cloister churches, their number amounted to nearly 400. The churches were the most magnificent and handsome structures. As a rule they were erected on raised ground and were lovingly adorned.

Academician Vasilii Klyuchevsky, a historian and connoisseur of Russian art and architecture wrote: "The Church was a receptacle of the finest feelings and thoughts, a place where a person brought his mind and heart and, together with these, also part of his material wealth."

The 14th century witnessed the foundation of several cloisters to the north and north-west of the Kremlin, of which the Convent of the Nativity of the Blessed Virgin was thought to be the earliest. Later cloisters include the monasteries of the Presentation of the Lord in the Temple, Visokopetrovsky and then the monasteries of St. Aleksey, St. George and others. Moscow also had a southern ring of cloisters (the monasteries in Simonovo, of St. Daniel, St. Andronik, the Don Icon of the Mother of God, the New Monastery of the Transfiguration of the Saviour (Novospassky), and the Novodevichy Convent.

Church and monastery buildings created the truly unique and inimitable architectural style of our capital city. They included churches of wood and of stone decorated with tiers of *zakomars* and *kokoshniks*, magnificent tent-shaped churches and monumental cathedrals. In the 16th century there appeared churches decorated with ornaments cut in white stone, coloured tiles and brickwork. The churches built in the 17th century were usually multi-tier structures in the Naryshkin style; in the first half of the 18th century the prevalent style in church architecture was baroque, and in the latter half of the 18th century and the early 19th century—classicism.

Created by the labour and talent of the Russian people, Moscow witnessed not only triumphs and victories; many hard trials also came its way. It experienced merciless fires, its enemies' attempts to seize the heart of Russia at any cost, and wanton destructions.

More than once Moscow was reduced to ashes by fires which also affected its ancient Kremlin. As many as 122 churches were badly damaged by the 1812 fire (seven of these were never restored). Particularly great damage to national spiritual values was caused in the 1920s-1930s when upwards of 33,000 churches were torn down in our country. Moscow, of course, suffered most. National shrines, such as the Cathedral of Christ the Saviour, erected in honour of the victory won by Russia in the Patriotic War of 1812, were destroyed. A number of churches and even whole cloisters were destroyed within the Moscow Kremlin itself. These include the Church of Sts. Constantine and Helen (built in 1470), the Church of Our Saviour "in the forest" (*Spas na Boru*) (1330) built by Ivan Kalita, the Monastery and Cathedral of St. Michael's Miracle in Chonae (1365) built at the time of the Orthodox Prince St. Dimitriy Donskoi, the Convent and Cathedral of the Ascension (1407) erected on the order of Dimitriy's wife in memory of the Battle on the Kulikovo Plain. The destruction of these shrines cut the history of the Kremlin by one-and-a-half century, as the oldest of the surviving churches — the Dormition Cathedral—was built only in



Church cupolas rising over the city

1479. The Red Gates, a masterpiece of Russian baroque, the Cathedral of the Kazan Icon of the Mother of God (1630) in Nikolskaya St. (now 25 Years of the October Revolution St.), the fortress walls and towers of Kitaigorod, and the Convent of the Icon of the Mother of God "The Passions" in Pushkin Sq. were also pulled down.

All these wanton actions were in every case explained by the alleged need "to expand transport arteries" and to "clear the ground for new construction". But how can this truly criminal attitude to the spiritual shrines of Russia be justified?!

Reviewing in our mind's eye the centuries' old history of Moscow, we experience both the bitterness of the losses that have fallen to the lot of our capital city, and pride in the fact that it has withstood them, emerging victorious despite all its misfortunes.

The process of democratization and humanization of society now under way has brought about favourable changes in the attitude to Russia's spiritual heritage. A number of decisions have been taken in this field by the Soviet government. Last October the Soviet Union joined the Convention for the Protection of the World Cultural and Natural Heritage. Speaking in the UNESCO headquarters in Paris after presenting his credentials, Soviet Foreign Minister Eduard Shevardnadze, pointed out among other things: "I must frankly say that we were inadmissibly slow in joining this convention which was worked out with our participation as early as 1972. The stagnation phenomena in our recent history have had their effect on this as well. But by our vigorous efforts to save and protect cultural monuments and national values both in the Soviet Union and other countries we will try to make up for the lost time. We hope that the implementation of the programme of the World Decade for Cultural Development will strengthen the will of the nations to prevent the erosion of moral and cultural values."

In 1988, which marked the Millennium of the Baptism of Russ, a number of churches and cloisters

in and outside Moscow were given a new lease of life. The structures restored in the Monastery of St. Daniil include the 45-metre-high belfry of the over-the-gate church (which had been completely destroyed), the Church of the Holy Fathers of the Seven Ecumenical Councils, the Trinity Church and other buildings. The cost of this work came to nearly 30 million rubles. Work is under way to restore the New Jerusalem monastery, the St. Trinity Church in Listy (17th cen.). The Epiphany Cathedral, 17th-century architectural monument that stands right in the heart of Moscow, next to Red Square, is now in scaffolding. Work is proceeding apace on the restoration of the Monastery of the All-Merciful Saviour, built by St. Andronik of Moscow (14th cen.) with its cathedral of the All-Merciful Saviour, one of the most ancient of the surviving cathedrals in Moscow, some of whose murals were painted by St. Andrei Rublev. In accordance with the decision of the CPSU Central Committee "On Establishing the Central Museum of Ancient Culture and Art Named After Andrei Rublev", the museum will now occupy not only the buildings forming the ensemble of the Monastery, but will also have a number of branches housed in some of the most ancient and handsome buildings of Moscow. The Church of St. Sergiy in Rogozhskaya Sloboda, where restorers are presently at work, will become one of these branches.

The National Society for the Protection of Cultural and Historical Monuments is playing an active role in saving and preserving universal human values. Its members are people who sincerely love our Motherland and who know and care for sacred pages from the history of our capital. Aleksandr Trofimov, chairman of the society's Moscow city branch, together with a group of enthusiasts, studied historical monuments and sought to encourage interest in Russia's cultural heritage long before this branch had been formed. In an interview with our correspondent he said: "In the 1950s, we organized, under the Union of Soviet Artists, a commission for saving historical and

architectural monuments. We closely studied and described the history of all the monuments in Moscow and the Moscow region. Unfortunately only half of them has survived to this day." The words of this Russian man express his sincere pain over the irretrievably forfeited shrines. "It is a well-known fact", Aleksandr Trofimov continued, "history is an interminable, irreconcilable struggle between two forces: good and evil, and all these years we have had to fight against lack of understanding, against indifference, and the often unconcealed hostility of ill wishers."

The commission set up under the Artists' Union had only a few members, and limited competence. Nevertheless, in the difficult situation prevailing in the 1960s the trail-blazers, united by the common goal of saving monuments linked to Moscow's history, won the right for the public community to decide on the fate of its cultural and spiritual legacy. In 1965, the Council of Ministers of the Russian Federation formed a voluntary National Society for the Protection of Cultural and Historical Monuments, which now has a total membership of 17 million, including upwards of 800,000 people who are members of its Moscow city branch.

The society made a major contribution to the restoration of churches and cathedrals for the 1988 jubilee year. It also took part in drawing up plans for restoration work and in financing their implementation. In 1982-1987, the society financed the restoration of the Cathedral of the Smolensk Icon of the Mother of God in the Novodevichy Convent (16th cen.), the Cathedral of the Nativity of the Blessed Virgin in the Storozhi Monastery of St. Savva (15th cen.), the State Historico-Architectural complex "Kolomenskoe", which includes the Church of the Ascension (16th cen.), the Belfry Church of St. George the Victorious (16th cen.), the Church of the Kazan Icon of the Mother of God (17th cen.), etc.

The noble aim of preserving the spiritual values of our Motherland is uniting more and more people. The movement of volunteer helpers in restoration work is expanding. Every year more than 20,000 Muscovites—industrial workers, students, research workers, writers and artists—turn up to help restore historical and cultural monuments. They work free of charge, often forgetting about food and rest, contributing to the cause of reviving Moscow churches.

Nonetheless, there are still quite a few problems to be dealt with. In an interview given to our correspondent, Sergei Korolev, Deputy Chairman of the Society's Moscow city branch, said that according to the reconstruction plan, 380 of Moscow's historical and cultural monuments now under state protection, are urgently in need of repairs. "But to date", Sergei Korolev pointed out, "we have registered 1,200 such monuments. And our aim is to do our best to save them."

Today the problem of reviving historical Moscow is very much in the public eye. Radio and television programmes and articles in central newspapers and

magazines are devoted to it. Questions related to the preservation of the historical aspect of Moscow are being widely discussed at press conferences, by writers, architects and artists. Even a cursory glance at the material carried by such newspapers as *Pravda*, *Izvestia*, *Vechernyaya Moskva*, *Literaturnaya Gazeta*, *Sovetskaya Kultura*, where a special column, ("About Moscow With Love and Hope"), is devoted to this subject, gives the reader an idea of how much our whole country is concerned about the future of its capital.

I shall content myself with citing the words of Academician Dmitriy Likhachev, Chairman of the Board of the Soviet Cultural Foundation. Calling for a careful and solicitous attitude to our native sources of spirituality, he said: "It takes no effort or trouble at all to destroy an old building, be it a mansion or church, a palace or an estate. They have no cost or value in the mundane, down-to-earth meaning of the word, and nobody is responsible for their preservation. However, it is virtually impossible to destroy, say, an ugly, ill-sited pre-fabricated house, because its value and expenditure are known, and a host of documents is involved, which makes it obvious that even its rebuilding would cost 'a pretty penny'!.. Today everyone of us is a witness to acts of veritable vandalism: in deserted churches we see broken windows, inscriptions on the walls, senselessly spoiled ornamentation and decorative elements. Can one remain silent on this score when speaking about problems of culture?"

The current arguments about the future of Lefortovo is a graphic instance of the fierce campaign being waged by the Moscow public to save historical monuments. Formed four centuries ago, this district of Moscow has, in the course of several years, been threatened with demolition. The reason is that the city authorities intended to build a third ring road within Moscow. This ring road had been included in the city plan as early as 1935, and would result in the partial demolition of 16th-18th-century architectural monuments, thus destroying the integrity of Lefortovo.

This district, which forms a single architectural ensemble has been described as a second Kremlin. Under Vasilii III, the father of Ivan the Terrible, this district was the Grand Prince's estate. We can still see a squat, two-storey building erected in the 16th century (its present address is No. 15 Karl Marx St.) which was once a royal itinerary palace. By the standards of the day, Lefortovo was thought to be situated some distance from the Kremlin, and the tsar's cortege used to stop over here for a short rest.

This locality is associated with the name of St. Vasilii, Moscow Miracle Worker, Fool-in-Christ († 1552). The *Life* of the saint contains a direct reference to Lefortovo. St. Vasilii was born "in the beginning of the reign of Grand Prince Ioann III in the village of Elokhovo, a suburb of Moscow, near the Church of the Vladimir Icon of the Mother

of God, now the Church of St. Nicetas the Great Martyr, in Basmannaya St.”.

St. Vasilii's parents, who were poor peasants, sent their son to their neighbour, a bootmaker as an apprentice. According to the *Life*, it was here that the saint's gift of foresight first manifested itself. Once a townsman came to the bootmaker, and asked the latter to make boots for him which would last several years. Vasilii looked at the visitor and smiled. After the townsman had left the bootmaker asked his apprentice why he had smiled. To this Vasilii answered: “Here is a man who orders boots for years to come, and doesn't know that he will die tomorrow”. The following day the townsman indeed died.

St. Vasilii was revered and loved. Tsar Ivan the Terrible himself heeded the saint's advice, considering him to be a “seer of human hearts and minds”. When St. Vasilii died the tsar carried his coffin during the funeral ceremony. The relics of the saintly miracle worker were interred in the Cathedral of the Protecting Veil in Red Square, erected in honour of the victory over the Kazan Khanate. Thereafter the cathedral came to be known as the Church of St. Vasilii the Blessed. Until the early 20th century St. Nicetas's Church in Basmannaya St. had an icon depicting the image of the Moscow miracle worker—a “reminder and confirmation of the fact that the great saint was born not far from this church”.

In the times of Ivan the Terrible artisans, tradesmen and military specialists who came to Moscow settled here. Irrespective of their nationality, Muscovites called them “nemtsy”. The Russian word *nemets* actually means *German* but in folk parlance it also means *dumb* (Russ.—*nemoi*), that is people who do not know Russian. For this reason this district was called Nemetskaya Sloboda. The word “sloboda” derives from the Russian word *svoboda* (freedom), and meant that the sloboda residents enjoyed a number of privileges, in particular, they were exempted from certain state taxes. All foreigners were allowed freely to profess their religion. The Nemetskaya Sloboda settlers included Frenchmen, Germans, Spaniards, Swedes, Swiss—in a word, the whole of Western Europe was represented there. And, accordingly, there were different churches in the sloboda: Orthodox, Catholic, Lutheran, Calvinist...

Peter the Great, who spent his childhood and adolescence in the neighbouring village of Preobrazhenskoe, often came to Nemetskaya Sloboda. From its residents he acquired information about the culture and the art of warfare in European countries, and it was here that he became acquainted with Franz Lefort, a Swiss who was to make a great contribution to the reorganization of the Russian army.

In the late 17th century, the soldiers of the “Lefort's”, regiment, commanded by Franz Lefort, were quartered here, hence the name of the district and its Soldatskie (Soldiers') streets. In 1707, on a decree issued by Peter the Great, a military hospital was opened in Lefortovo,

and in the early 20th century “widows' houses” were built with believers' donations for widows of officers and soldiers killed during the Russo-Japanese War of 1904-1905. In 1711, the Church of Sts. Peter and Paul was erected next to the hospital. Ever since then, its clergymen and parishioners have offered charitable help to officers and soldiers taking treatment there, and given spiritual support to their families.

Alexander Pushkin was also born in this district. He was baptized in the Church of the Epiphany now the Patriarchal Cathedral, the first mention of which dates to the year 1694, when a Patriarchal order referred to the “newly-built Church of the Epiphany in the village of Elokhovo”. This cathedral contains many ancient Russian shrines. The miracle-working Kazan Icon of the Mother of God was transferred here. This icon is associated with the liberation of Moscow from foreign invaders in 1612. Another shrine contained in the Patriarchal Cathedral of the Epiphany are the relics of St. Aleksey of Moscow and All Russia, who devoted his whole life to perfecting church life and to the unity of Russia.

All of this explains how dear this district of Moscow is for the heart of every Russian Christian. The construction of a transport artery would have done an irreparable damage to this locality.

For three long years the Moscow public stubbornly fought to save Lefortovo. The USSR Ministry of Culture and the Soviet Cultural Foundation suggested that a protected zone be created here. This notwithstanding, work was started on laying a transport artery of the third ring. Having “cut through” Bakuninskaya St., the builders approached Lefortovo... The National Society for the Protection of Cultural and Historical Monuments, the Society of Lovers of Moscow's History, students and members of the faculty of Moscow University, and a number of other organizations, institutes and voluntary societies joined the struggle to preserve this historical and cultural legacy. A broad discussion started in the press. The newspapers *Sovetskaya Kultura*, *Sobesednik*, *Literaturnaya Gazeta*, *Krasnaya Zvezda* and *Vechernyaya Moskva* periodically carried articles in defence of Lefortovo. I. Medovoi, for example, wrote the following in *Sovetskaya Kultura* for January 31, 1987: “A city cannot develop at any price. If a city grows, but the most precious thing—its roots—are destroyed—those roots without which our country is inconceivable to us—then what do we need such a result for?” In his article entitled “Widows' Houses Must Serve Charity Again” (*Vechernyaya Moskva*, September 15, 1988) Major-General of the Medical Service N. Krylov, Chief of the Burdenko Central Clinical Hospital, voiced his profound concern over the fate of “widows' houses”. On March 7, 1987, *Stroitel'naya Gazeta* published an article by E. Tarasova, who called for “the preservation and augmentation of the legacy left to us”, and for strict observance of the law on the protection of monuments.

On December 15, 1988, the Moscow City Branch of the National Society for the Protection of Cultural and Historical Monuments held a press conference devoted to the defence of Lefortovo. At this conference V. Vinogradov, an architect-restorer, came up with a new scheme of transport development for Moscow which excludes the building of transport arteries not only on the territory but also in the vicinity of protected zones. The writer V. Muravyev, Chairman of the Society of Lovers of Moscow's History, pointed out that "the only way to solve the problem of protecting the historical monuments of Lefortovo is glasnost".

And common sense triumphed in the end. Public involvement, the support given by arts unions and the press obliged the planners to revise the project. Lefortovo, which is a unique historical complex of 16th-19th-century monuments, has been saved from destruction. However reliable guarantees are needed to ensure that in future too all architectural monuments will remain intact. Harmony and beauty, the greatness and the intransient wisdom of the notions of a thousand years of Russian culture should be recognised as perennially relevant elements of our life.

In 1997, Moscow will celebrate its 850th anniversary. All Muscovites wonder what our capital will be like. The drafting of a new Master Plan for the Development of Moscow and the Moscow Region in the Period Ending in 2010 is nearing completion. Its draft was considered at a meeting of the public council for town-planning, held early in December 1988. At the

same time work had begun on the implementation of the decision of the USSR Council of Ministers "On the Complex Reconstruction and Development of the Historically Formed Centre of Moscow in the Period Ending in 2000". This question was discussed at the sixth session of the Moscow Soviet of People's Deputies which pointed out that at present more than half of the most notable monuments of history and culture are in poor condition and need to be restored in the shortest possible time. It was also recognised that the unfounded destruction of structures of historical significance and value had been allowed. In view of this, Moscow architects and builders have worked out an "Architectural Legacy" programme whose aim is to do everything possible to put an end to the negligent attitude to our national shrines and to ensure preservation of the historically formed aspect of our city. In accordance with government decisions, a comprehensive reconstruction of the centre of Moscow in the period ending in 2000 is to be undertaken at a cost of 4,400 million rubles. A special trust, "Mosrestavratsia", has been set up to carry out research and restoration work.

Implementation of the "Architectural Legacy" programme is of profound patriotic and educational significance because it is our duty and responsibility to preserve the immortal image of our Motherland, its history and spiritual culture for generations to come.

I. SIDORINA

The Life and Teaching of St. Maksim the Greek

St. Maksim the Greek in His Mother Country, in Italy and on Athos

St. Maksim the Greek (secular name, Michael) was born circa 1470 in the ancient city of Arta in Northern Greece, into an old and noble family of Byzantium—Trivolis [1, p. 119]. One of his ancestors had occupied the seat of the Great Patriarchs. His uncle, Dimitrios Trivolis, was a friend of Thomas Palaeologus, the brother of Constantine XI, the last emperor of the Byzantine Empire and the grandfather of the Grand Duke of Moscow Vasilij III. Dimitrios Trivolis had a magnificent library the inventory of which was made by famous John Lascaris. The library included the works of the Holy Fathers and of the philosophers “that are without”—Plato, Aristotle, Plotinus. The parents of the saint, Manuel and Irene, were highly educated people, “philosophers” as they are called in the *Life of St. Maksim*. It says in his *Life* too that he was a son of a military commander [2, p. 14]. Very likely his father, Manuel Trivolis, did occupy the post of military commander before the Osman conquest. Just as his wife, Irene, Manuel was noted for his piety and devotion to the Orthodox faith, which the parents nurtured in their son too.

Around 1480, Michael found himself on the island of Corfu (Kérkyra, mod. Gk.) which belonged to Venice. There he passed a classical course under John Moschus. Extant is a bulletin on the election to the Great Council on Corfu, dated 1490-1491. Among the candidates for the ballot is the name of Michael Trivolis [1, pp. 84-86].

In 1492, the saint went to Italy to continue his education. After the fall of Constantinople, Italy became the centre of Greek erudition: the Greek scholars had run away from the Turks to “the Frankish land”, and taken with them valuable manuscripts and thus acquainted the West with the original texts of the Greek Fathers and ancient writers, which in the Middle Ages were known in Western Europe mainly in the Latin translations.

Michael Trivolis travelled much through Italy: he lived and studied in Venice at the Greek school which had long existed there; in Pagua, famous for its university; in Ferrara, Bologna, Florence, and Milan. Some biographers say that he even visited Paris [3, p. 108], where under John Lascaris he studied theology, philosophy, history as well as ancient

Greek, Latin, French and Italian. Maksim told Prince Andrei Kurbsky about his study under Lascaris [*ibid.*]. Denissoff believes that Michael Trivolis also visited Rome and Germany, but Russian sources bypass this [1, p. 229].

In Venice Maksim the Greek came to know well the famous printer and scholar, Aldus Manutius, who, in close cooperation with Guarino de Faversham, Bembo, Szipio de Pistoia and Byzantine scholars Ioannis Grigoropoulos, Markos Mansouras and Dimitrios Ducas, corrected and printed the texts of classical Greek and Roman writers—the famous Aldines. Later St. Maksim recalling this acquaintanceship writes: “In Venice there was a certain philosopher, a man of great erudition, whose name was Aldus and surname Manutius, by birth an Italian, a native of Rome, of an ancient Roman family, a great scholar of Greek and Roman literature. I knew and saw him in Venice and went to see him often on business to do with books, I was then still young, wearing secular clothes. This Aldus Manutius in his wisdom initiated a most clever enterprise reminding by its parable (impressed on books an anchor and a dolphin twisted round it—*Auth.*) every man, whether in power or ignoramus, how he could acquire life eternal if he desired it sincerely” [3, p. 134].

The saint gives his own interpretation of the emblem: “The anchor shows the stability and firmness of faith, the fish is the soul of man. The parable teaches us that the anchor is useful as it fortifies and secures the ship in the sea, and saves it from destruction in marine disturbances and storms, just as the true fear of God, instilled firmly in human souls in all righteousness, delivers them, according to the commandments of God, from the attacks and snares of visible and invisible enemies. And just as a ship without an anchor is lost in a storm at sea and, being wrecked, sinks into the depths and becomes lost, so too with the human soul, having rejected the fear of God, which is the doing of all things righteous, is easily mastered by invisible enemies and perishes. As my meagre thought perceives, so I speak. Let one who knows more enlighten us” [3, pp. 134-135].

Visiting the house of Aldus Manutius, Michael Trivolis was edified by wise men who gathered there and formed a “new academy”, whose statute demanded that all its members speak Greek. In Venice there was also the great library of Cardinal Bessarion.

In June 1988 the Local Council of the Russian Orthodox Church canonized St. Maksim the Greek.—Ed.

Aldus Manutius made use of its codices for his editions; and they were most likely available to young Trivolis too.

The age of humanism then prevailing in Italy, was a crucial time in the history of European culture. Rejecting the mediaeval theological and philosophical scholasticism, some of the humanists, possessed by passion for classical antiquity, refuted the fundamentals of the Christian faith, and tried to restore paganism. That is what St. Maksim wrote of the days of his stay in Ferrara: "Oh, how many I knew in Italy suffering from pagan impiety, who blasphemed against our existing Holy Sacraments, among them was one—Cobesmich from Ferrara (very likely, Niccolo Cosmino—*Auth.*), who surpassed all others in learning and when he was dying said to his disciples and friends: 'Rejoice with me, O my beloved, tomorrow night I shall be in the Elysian Fields with Socrates, Plato and all the heroes!' so enchanted was he with the pagan teachings [3, p. 113].

The educated society in Italy was so deeply poisoned with neopaganism, that there was need for God's special mercy and personal spiritual sobriety, to save the soul of the young Greek moving in this society from temptation. "If the Lord, Who looks after the salvation of everyone," St. Maksim writes, "had not shown me mercy and granted His grace and illumined

my mind with His light, I would have perished long ago among the propagators of evil" [4, p. 8].

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(To be continued)

Brief Data on the Life of Grand Prince Dimitriy Ioannovich

This Grand Prince Dimitriy was born to his Orthodox and most honourable parents: Grand Prince Ioann Ioannovich and Grand Princess Aleksandra. He was a grandson of Grand Prince Ioann Danilovich, the gatherer of the Russian land, from the root of the holy God-implanted garden, a seemly offspring and a beautiful flower of Prince Vladimir, new Constantine, who had baptized the land of Russ. He was related to the new miracle-workers Boris and Gleb, too. Brought up in piety and glory with all kinds of spiritual instructions, he came to love God from the cradle. When his father, Grand Prince Ioann Ioannovich left this world and was accepted in the heavenly mansions, young Prince Dimitriy, only nine years old, remained with his beloved brother Prince Ioann Ioannovich. After that his mother Grand Princess Aleksandra passed away too, and he was left alone to reign as Grand Prince, and he accepted the sceptre of the Russian land and the capital of the earthly kingdom and his Motherland, by the grace of God and to his honour and glory.

Even when young in years, he showed preference of things spiritual over everything else, and never engaged in idle talk and did not like shameless words, he

loathed malignant people but always talked to Angels, was sweet on listening to Divine Scriptures, took much care of the churches of God, and the protection of the land of Russ was built on his courage and fortitude; child in anger and man in mind, horror to the enemy, and them that rose against him he defeated in plenty and fenced his glorious city of Moscow with wondrous stone walls and was famed all over this world, like the cedar in Lebanon he grew and like the palm-tree flourished.

When he was sixteen, they brought and gave him in marriage Princess Evdokia of Suzdal, daughter of Grand Prince Dimitriy Konstantinovich and Grand Princess Anna, and all the Russian land rejoiced at his marriage. After the wedding they lived in chastity, took sweet care of their salvation and kept their earthly kingdom with honour, conscience and sound wisdom; while aspiring for the Kingdom of Heaven obliged not their flesh, but, like a strong helmsman, directed by Divine Providence, steer clear of the waves when sailing against the wind, or like a prophet guarding the arrangements of God, they ruled their kingdom...

As to the Shameless Mamai, he won disgrace instead of praise, for he himself went, boasting, against the

Russian land and against Grand Prince Dimitriy Ioannovich, his heart full of evil lawlessness.

Having learnt about this, Grand Prince Dimitriy Ioannovich breathed out from the bottom of his heart to God and to His Most Pure Mother and said: "Oh, Thou, Most Pure Virgin Mother of God, the world's Mistress, Protector and Helper! Pray to Thine Son for me, the sinner, to have the honour to lay down my head and life for the name of Thy Son and for Thine, we have no other Helper but Thee, Our Lady. Let not those hostile to me without truth rejoice, and let not the faithless say: 'Where is their God they set their hopes on?' Let them be ashamed who harm Thy servants, and I am Thy servant and the son of Thy handmaid. Ask, Our Lady, strength and assistance from the holy abode of Thy Son and My God against this impious and malicious enemy of mine. Raise, Our Lady, a pillar of strength against enemies for us, and exalt the name of a Christian over the pagan and shame them for ever."

And he summoned his nobles and all the princes of the land of Russ, who were under his authority, and he said to the princes of the land of Russ and to his nobles: "It is meet for us, brethren, to lay down our heads for the Orthodox Christian faith; let not our cities be taken by the heathens, let not the holy Churches of God grow deserted, and let us not be dispersed over the face of all the earth. Let our wives

and our children not be led to captivity, and let us not be tormented all days by the heathens if the Most Pure Mother of God pleads Her Son and Our God for us."

And he was answered by the Russian princes and his nobles: "Oh, you, our Master, Russian tsar, we told you before that we would not spare our lives to serve you, and now we shall shed our blood for you and take our second baptism with it." So, having adopted the valour of Abraham, he prayed to God and, with the great miracle worker St. Peter, intercessor for the Russian land, as his helper, he went against pagan and malicious Mamai, as did Grand Prince Yaroslav Vladimirovich of old against Svyatopolk...

I shall dare further to narrate blamelessly the life of Grand Prince and Tsar Dimitriy Ioannovich so that, having heard it, the other tsars and princes learn to act similarly. Since his youth he came to love God and showed devotion to the realm of the spiritual, and although he was not well taught in books he kept spiritual ones close to his heart. And we shall mention another thing from his life: he had kept his body honourably chaste up to his wedding, and, similarly, preserved the Church for the Holy Spirit unmarred; he often turned his eyes to the earth, from which he was taken, but had his soul and mind reaching out to Heaven, where it is so well for Him to abide. And after the wedding he kept his body pure, being not privy to sin. The Christian word Apostle Paul said was fulfil-



St. Sergiy of Radonezh blessing Orthodox Prince St. Dimitriy for the Kulikovo battle

*High relief from the Cathedral of Christ the Saviour
(Monastery of the Don Icon of the Mother of God in Moscow)*

led in him *Brethren, ye are the temple of the living God; as He said, I will dwell in them, and walk in them* (2 Cor. 6. 16) He kept royal dignity and lived angelic-like, fasting and praying every night; having slept a little, he would rise to pray, and engaged in this commendable deed always, maintaining angelic life in a mortal body.

He ruled the land of Russ from his royal throne but kept his heart like in a cave; he wore his royal purple and the crown but always wanted to be vested into monastic garb; every hour he received homage to his honour and glory from all the world but continued wearing the Cross of Christ; during the most holy days of fasting he kept himself in purity, and weekly received Holy Communion, wishing to present his soul to God cleansed of all stains. In truth, he appeared as an earthly angel and as a heavenly man.

He lived with his Princess Evdokia for 22 years in chastity and brought up his sons and daughters born to him in piety. He ruled his ancestral lands as grand prince for 29 years and six months, having lived for 38 years and five months all in all from his birth. Like nobody else, he performed many labours and achieved many victories for the Orthodox faith.

He then became sick and was in great sorrow but came to be better again, and gladdened greatly the hearts of the grand princess and his sons and of his nobles. And then he was even more gravely ill again, and moaning came to his heart as if everything inside him was in torment, and his soul came already close to death. And at that time his son Konstantin was born to him.

He called his princess, his sons and his boyars to himself and said: "Listen to me everyone: here I am going to my God. You, my dear princess, be both father and mother to your children, instructing and strengthening them, all according to the commandments of God, so that they are obedient and humble, fear God and respect their parents, and fear them in their hearts as long as they live... And if you obey, you will live long on earth and your souls will dwell at ease, and you will multiply the glory of your house and your enemies will fall under your feet, and strangers will run away from the sight of your face, the burden of your land will grow lighter and your field will yield in abundance. Do love your boyars and show them honour they deserve according to their service, do nothing without their will, and be affable with all your servants but do everything on the order of your parents." And told his boyars: "Come to me and I shall tell you what I have done in my life, as you know my custom and disposition; I was born and grew up before you, and I reigned with you and governed the land of Russia for 27 years, and I am forty years old now. I fought bravely together with you in many lands and was terrible to my opponents in battle, with God's help I have deposed the heathens and conquered the enemies. I have considerably consolidated my grand principality, brought peace and tranquillity to the Russian land and preserved together with you my ancestral lands, which had been passed over to me by

God and my parents; I have granted you my respect and love, a great power and cities to rule, and I loved your children and did no wrong to anybody: I have not taken away anything by force or vexed, reproached, plundered or, else, disgraced anybody, quite the opposite, I loved and held in respect everybody, and I made merry together with you and was with you in sorrow, too. You were not called boyars but princes of my land, and now remember the words of mine and yours that you said to me in your time: 'We must not spare our heads to serve you and your children.' Let this truth strengthen you in serving my princess and children with all your hearts. Share joy with them in time of gladness and do not leave them alone in sorrow, and may your sorrow change to joy, and may the God of peace be with you."

Then he addressed his elder son, Prince Vasilii and having instructed him on the path of seniority, passed over to his hands the grand principality—the throne of his father, grandfather and great-grandfather with all the original rights. He gave him in possession the land of Russ and divided the cities of his estate as parts between his sons to reign, and distributed lands among them by casting lots. His second son, Prince Yuriy was given the city of Zvenigorod with all the rights and Galich, which had been the Galich appanage in former times, with all the lands and rights. To his third son, Prince Andrei, he gave Mozhaik and another city of Beloozero with all the lands and original rights, which had been formerly the Beloozero appanage. The fourth son of his, Prince Petr, was given the city of Dmitrov with all the lands and rights. He confirmed all of this with a gold-sealed charter. And, having kissed his princess, children and boyars for the last time, he folded arms on his breast and thus gave his saintly pure soul unto the hands of true God on the 19th day of the month of May, the feast of St. Patricius the Martyr, on the fifth week after the Great Day [after Easter.—*Ed.*], later at night, past eleven, on Wednesday.

His saintly and honourable body remained on the earth, and his saintly soul departed to dwell in the Heavenly mansions. And when Dimitriy Ioannovich, the Orthodox, Christ-Loving and Noble Grand Prince of All Russ, passed away, his face lighted up like that of an angel. Upon seeing him lying dead in bed, the princess sobbed in a bitter voice and hot tears ran from her eyes, her heart grew inflamed and she beat herself on the chest and cried out like a pipe that announces battle and like an organ that sings sweetly: "How come, you've died, my dear life, and left me a widow alone? Why don't you talk to me? Oh, my beautiful flower, why do you fade so early? Oh, my fecund grapevine, you will give no fruit to my heart or sweetness to my soul any more. Why would not you look at me or say a word to me? Have you forgotten me? What for won't you look at me and at your children? Why would not you answer them? Whom do you leave me to? The sun of mine, you are setting down too early. The beautiful moon of mine, you wane too early. The eastern star, why are you going west?

The tsar of mine, how shall I accept and serve you? Oh, lord, where are your dignity and glory, where is your supremacy? You were the sovereign of all the land of Russ, and now you are lying dead and possess nothing. You brought peace to many countries and won many victories but now you are defeated by death, your glory has changed and the aspect of your face has changed to decay. The life of mine, how shall I enjoy myself with you? Instead of the precious purple you are accepting these unseemly poor robes, instead of the crown of the tsar you cover your head with this bad kerchief, and instead of a fine chamber you are accepting a coffin. The bright light of mine, what for have you grown dark? If God hears your prayer, pray for me, your princess. I have lived together with you, and I will die with you together. Our youth will not leave us, and the old age will not catch up with us. Whom do you want myself and your children to go to? It was not for long that I enjoyed the life with you, after which crying and tears came to me, and after the delight and pleasure lamentations and weeping have come to me. Why have not I died before not to see your death and my ruin? Do you not hear, my lord, my poor tears and my words? Do my bitter tears not move you? Earthly beasts come to their beds, and birds of the skies fly to their nests, but you are suddenly going away from your home. Whom shall I liken myself to? For I remained without my tsar. Oh, old widows, console me. You, young widows, cry with me: a widow's grief is the most bitter of all human griefs. How can I cry it out or put it in words? O My Lord God, the King of kings, be my protector. Thou, O Most Pure Lady, Mother of God, do not leave me, and do not forget me during sorrow!"

And they brought Orthodox Grand Prince Dimitriy Ioannovich, the tsar of all Russ, to the church of the great Archangel Michael, where there are graves of his father, grandfather and great-grandfather, and they performed funeral singing over him. He was put into coffin on the 20th day of May, the feast of St. Thallaleus the Martyr. He was mourned for by the Russian princes and boyars, archbishops and bishops and by all the people. And there was none not to cry, and the singing was not heard because of the loud weeping.

The funeral service was attended by some guests such as the Metropolitan Theognostos of Trebizond, the Greek, and Daniil, hierarch of Smolensk, and Savva, Bishop of Sarai, and Hegumen Sergiy, the saintly starets. And everybody went away weeping.

His fifth son, Prince Ivan, died after his father. His sixth son, Konstantin, the youngest of all, died four days old. And his eldest son Daniil, died even earlier. Oh, brethren, that is a terrible miracle full of wonder! Oh, I am besieged by a palpitating vision and terror! You hear me, Heaven, so bring it to the earth! How shall I wail and cry about the death of our grand prince?

Some people win praise in the beginning of their lives, some—in the middle and still others—in their old age, but the grand prince lived in commendable grace all through his years. Born in piety, he increased the glory of many of his ancestors, and I shall not hesitate to say that his glory is gone out through all the universe and his greatness became known through all the earth.

To whom shall I be able to liken Grand Prince Dimitriy Ioannovich, the tsar of the Russian land, the grand prince and the gatherer of Russian Christianity? Come, my beloved church friends, to help me praise worthily the sovereign of the Russian land...

Shall I show you as Joseph the Chaste who ruled Egypt? Ney, while you kept your mind in chastity, you were the holder of the entire Russian land, Shall I call you Moses? Ney, he was prince to the Jewish people alone, while your principality included many and different peoples and your dignity and your name have shone in many countries. Praised by the land of Rome are Peter and Paul, by Asia—John the Divine, by India—Apostle Thomas, by the land of Jerusalem—James the Lord's brother, Andrew the First-Called is praised all over the Black Sea coast, Emperor Constantine—in the Greek land and Vladimir—in the Kievan land and the neighbouring cities. But you, our Grand Prince Dimitriy Ioannovich, are praised by all the Russian land. Alas, I, the unworthy one, am unable because of my crude mind, to give your glorious rule the praise it deserves. Pray, our saint, for your family and for all the people, living in the kingdom, for now you abide at the Holy Fathers' pasture of eternal satiation. How wonderful the saints' satiation is with seeing God's face within the charms of the Paradise. Angelic choirs are singing their hymn there, here is the communion with the highest forces, here is the sweet honour of those who departed this world, here are the all-wise faces of prophets, judges-apostles, host of martyrs here are confessors accepting their reward, and believers, who rejected the vain world's lust through the strength of reason, and saintly women, who, with good disposition, triumphed over the male sex, and young lads, who preserved their chastity and are rejoicing with the angels, and old people, helpless but performing good deeds. It would be wonderful for us too to live with those saints and to take delight in the joy, through the bountiful grace and love towards mankind of Thine Only Begotten Son, the Lord, with Whom Thou art blessed together with Thy Most Holy and Gracious and Life-Giving Spirit, now and for ever, and world without end. Amen. *

(Translated into English from a Russian translation of the Slavonic text in the publication: *Polnoye sobranie Russkikh letopisei* (Complete collection of Russian chronicles). Vol. 34. *Piskarevsky letopisets* (Piskarev Chronicler). Moscow, 1978, pp. 136—141).

The Orthodox Grand Prince Dimitriy Donskoi

Grand Prince Dimitriy Ioannovich was a statesman and a warrior first and foremost. The starting point of his public service was his own family life which was founded on a truly Christian marital union and guided spiritually, first, by St. Aleksey of Moscow and, later, by Archimandrite Feodor, subsequently the hierarch of Rostov. Particularly beneficial was the influence of St. Sergiy of Radonezh: two sons of the twelve children of Dimitriy Ioannovich and Evdokia Dimitrievna were baptized by the hegumen of the Trinity Monastery.

History has preserved for us some pieces of evidence testifying to the high moral purity of the grand princess. Canonized by the Russian Church († 1407, feast-day, July 7), St. Evdokia (monastic name Evfrosinia) was, like her spouse, in the spiritual custody of St. Sergiy and took part in the latter's life-work: her selfless family life was a genuine contribution to the service of the Holy Trinity. After Dimitriy Ioannovich's demise the grand princess took the veil at the Convent of the Ascension she founded in the Moscow Kremlin, and the rest of her earthly life was marked with ascetic feats and miracles.¹⁷ Evdokia Dimitriyevna built a number of monasteries and churches in Moscow and in Pereyasavl-Zalessky, the latter being the residence city of the grand prince. To commemorate the Kulikovo Battle she founded in the Moscow Kremlin the Church of the Nativity of the Blessed Virgin. The author of the *Sermon on the Life...* of Dimitriy Donskoi describes the princely couple's family life as follows: "He was wise indeed who said that a lover's soul abides in the body of the beloved one. And I am not ashamed to say that such a couple share one soul in two bodies and lead one virtuous life for two, raising their eyes to the Heaven in anticipation of the future glory. Similarly, Dimitriy had a wife, and they lived in chastity. Like the iron that needs fire to be heated and water to be tempered to become sharp, so they too were inflamed with the fire of the Divine Spirit and were cleansed with the tears of penance."¹⁸ His boundless love of God is seen as the foundation of the grand prince's personal virtuousness.

The period of Dimitriy Ioannovich's reign was creative, indeed. The Mongol-Tatar yoke had reduced Russ to a state when she had to build her economy practically from scratch. The sphere of the spirit required renovation before all, for no creative work was possible in the atmosphere of despondency and torpidity that prevailed among the Russian people. The general state of spiritual decline could not be overcome through independent efforts, so the Divine Providence sent to Russ her spiritual leader in the person of a great righteous man, St. Sergiy who, like a guardian angel of the land of Russ (that is what the hegumen of the Trinity Monastery is called some-

times), led her out of the spiritual deadlock, having introduced the Russian people to a new life-giving idea of worshipping the Holy Trinity. Through the efforts of St. Sergiy and his disciples a matter of great importance was accomplished in Russ, that is the renewal of monasticism. The saint is considered to be the founder of the two main varieties of monasticism, i. e., of hermitages and cenobitic communities that sprang to life during the Mongol-Tatar period.¹⁹ The second half of the 14th-early 15th century was the time of the flourishing of the prayerful life of contemplation in the Russian monasteries. Grand Prince Dimitriy Ioannovich contributed greatly to this cause of St. Sergiy. It was the grand prince, primarily, who supported the work of St. Sergiy. History has retained no indication of any differences between the prince and the great saint. Connected with the name of Dimitriy Ioannovich is the construction of numerous new monasteries and churches. With the blessing of St. Sergiy he founded the Stromyn Monastery of the Dormition in 1378, with the idea of assembling there all the men of prayer from the entire land of Russia to support her spiritually on the threshold of the decisive battle with the Horde. Another Dormition Monastery was built by the grand prince in gratitude to God for the victory won on the Kulikovo Plain. It is called the Monastery on the Dubenka; its first hegumen was St. Sergiy's disciple St. Savva of Zvenigorod. Built on the Kulikovo Plain itself was the Monastery of the Nativity of the Blessed Virgin to commemorate the victory that took place exactly on the day of the feast. After the victory Dimitriy Ioannovich built another monastery, that of St. Nicholas on the Ugra not far from Moscow, and the Church of All Saints in Kulishki, Moscow. In 1379, with the help of St. Sergiy Dimitriy Ioannovich built the Golutvin Monastery near Kolomna, as well as the stone Dormition Cathedral at the Simonovo Monastery in Moscow. Listed here are only those monasteries and churches which were constructed with the Prince's direct participation. While, on the whole, the construction activities in Russ of his time grew unprecedentedly in scale and continued after his demise.²⁰ Two main ideas of the historical moment were reflected in the names of the churches and monasteries built at the time: they were mostly dedicated either to the Holy Trinity or to the Dormition of the Mother of God. They are theological-ly interconnected and correspond to the idea of unification of Russian territories and of protection of Christianity against the infidels.²¹ A glorious achievement of the time was the construction of the stone Moscow Kremlin by the grand prince. Under Dimitriy Ioannovich Moscow grew larger and economically stronger: for the first time in its history it was able to mint its own coin. The grand prince applied much effort to attract to Moscow new people—suburb dwellers,

craftsmen, merchants, to satisfy the needs of the capital which was on the rise and grew ever stronger.

The struggle for the Russian Metropolitanate which continued from 1376 to 1390 during the reign of Dimitriy Ioannovich is of special interest. It was far from internal in character: it was connected with the external policy of Russ, for its outcome was influenced most directly by its relations with Byzantium, Lithuania and the Horde. In view of its importance that set of events has attracted lately the attention of many researchers.²² The struggle for the metropolitanate involved a great many persons. Its story is extremely intricate and not only because of the complexity of the historical period but also because the reliable sources on those events are most scarce, while those available frequently contain some contradictory data which, as always in such situations, give rise to an almost unlimited freedom of interpretation. In the historical science there are some studies which ascribe to historical figures definite psychological motifs (proceeding from modern psychology) and build their moral image on the strength of the authors' personal tastes and preferences. The same happened to the historical episode in question: the extrapolation of exact facts into the sphere of psychology has certainly reduced and even compromised the image of prince Dimitriy Ioannovich. In our view, if considered objectively and impartially, the data that have survived to this day is far from being compromising. Such a possibility does emerge if the facts are interconnected and supplemented with various assumptions and suppositions to support the concepts of historians. Thus, for instance, we see as utterly arbitrary such key tenets adopted in G. Prokhorov's study as the idea that the "hidden motive force" behind the events of the time was a conflict between the grand prince and the Church; the supposition that Dimitriy Ioannovich was after having the Russian Church headed by a man close to him; the idea of secret mutual enmity between the prince and the circle of St. Sergiy,²³ and, especially, the arbitrary assumption that Dimitriy Ioannovich was secretly pursuing a pro-Tatar policy through his placeman Mityai.²⁴ These are hypotheses, tendentious and subjective ones.

This article's space precludes detailed polemics with the said interpretations of the events of 1376-1390, and we shall limit ourselves to pointing out that the totality of the facts understood objectively testifies in favour of the steps taken by Grand Prince Dimitriy to protect the interests of the Russian metropolitanate.

The year 1380 had been prepared by a series of events.

The second half of the 14th century was for the Horde a period of great instability, with its Khans changing one another every few months on the throne; they were pressed by various favourites of "non-royal blood" bursting to get supreme power; ever new lands were falling away from the Horde, and, at last, the Mongol-Tatar state split. The Horde was growing weaker and its end seemed inevitable. Sensing it, the Horde's tributaries, the Russian appanages in par-

ticular, began to rise their heads; the Horde did not appear invincible any more, and invited daring opposition. In 1365 the Tatars attacked Pereyasavl-Zalesky but were defeated by the allied troupes of three princes—Oleg of Ryazan, Vladimir of Pronsk and Tit of Kozelsk. In 1367, the people of Nizhni Novgorod, headed by Prince Dimitriy Konstantinovich, repelled the onslaught of military leader Bulat. In the 1370s the struggle against the Tatars was joined in by Grand Prince Dimitriy Ioannovich too. In 1376, a military campaign, that had been planned in Moscow, was launched by the grand prince's troupes against Volga Bulgaria. The Russian troupes besieged Bulgar and made it surrender although the city was armed with artillery guns which were unknown at the time. It was a considerable success scored by Moscow and its first significant victory in the struggle against the Tatars.

In 1378, Mamai sent a great army headed by Begich to Russ, and in July the Tatars invaded the lands of Ryazan. Judging by the size of his trains, Begich not only intended to plunder the Ryazan principality, but did not exclude the possibility of reaching Moscow. Prince Dimitriy Ioannovich marched out to meet the enemy. His troupes crossed the Oka, entered the Ryazan lands, moved to the Vozha River and fought the Tatars there. The Tatars suffered an utter defeat. It was not an accidental but a completely justified victory of the Russian arms. The battle won on the Vozha was the dress rehearsal for the Kulikovo battle.

Following Batu's example, Mamai decided on a great military campaign against Russ. He relied mostly on hired troupes and on the forces of the peoples he had conquered; he was also promised help by Lithuania in the person of Grand Prince Jaguello, who was the son of late Olgerd, and, besides, his own army was, by the standards of the time, large enough: some chroniclers estimated it at 400,000 men.

Having learnt about Mamai's preparations, Grand Prince Dimitriy Ioannovich started rallying forces for counteraction: he was aware that Russ was menaced with the terrible 1237-1240 being repeated. It was the decisive moment of his life, all the rest having been only the preparation for September 1380. The grand prince was ready for accomplishing the task providentially placed upon him. For thirty years he had been under the spiritual guidance of the great saints. In such a wholesome atmosphere his spirit acquired strength and freedom. In his actions he used to set his hopes on One God, and now, having God as his Helper, he was able to take stand against the Horde. Under the influence of the Church the idea of a united Russian land was formed and rooted in his soul. Opposition to the Tatars was conceived by him not as resistance on the part of the Moscow principality alone but as a concerted action of all the Russian appanages. It was extremely important that the war with the Horde was seen as a religious war. Invader Mamai was looked upon not only as an oppressor but also as "a heathen, idolater and iconoclast, an evil persecutor of Christians" whose aim was "to destroy

the Christian faith and to defile the holy churches, for he wished to subordinate all the Christians so that the name of the Lord were not glorified among those faithful to God.”²⁵ And to fight Mamai meant “to keep the holy faith strong, to save it and to fight for it”. The spirit which invigorated the grand prince was the same which gave inspiration to the saintly martyrs. An ancient chronicler ascribes the following words to Dimitriy Ioannovich: “On my part, brethren, I want to suffer even unto death for the faith of Christ.”²⁶ All the sources of the so-called written monuments of the Kulikovo series without exception, depict the grand prince as praying incessantly. It was with a prayer that he responded to the news about Mamai’s coming, and inspired his troupes, and he joined battle with the words of the psalm: *God is our refuge and strength* (Ps. 46. 1); on the whole, his words were mostly the words of prayer, and his aspiration was always towards God. The prince is described by the author of his *Life* as the one “accomplishing everything with God and fighting for Him”.

On the second day after the feast of the Dormition of the Most Holy Theotokos, when the troupes were already gathering in the environs of Moscow from different parts of the Russian land, the grand prince started with his body-guard along the Vladimir road to the Trinity Monastery.²⁷ After Divine Liturgy a conversation took place between St. Sergiy and Dimitriy Ioannovich. The hegumen of the land of Russia blessed him to go “against the godless”, setting hopes on God. He foretold him a victory and spoke about the crowns prepared for many Orthodox warriors in the forthcoming battle. Dimitriy Ioannovich asked St. Sergiy to let two monks of the Trinity Monastery, Aleksandr Peresvet and Andrei Oslyabya to go with him to battle. It was as if St. Sergiy himself was going to the battle against the Tatars in their persons. According to the saint, their monastic garb was to replace helmets and armour for them. Having obtained the blessing of St. Sergiy, Dimitriy Ioannovich with his body-guard returned to Moscow.

The Russian troupes crossed the Don on September 7, the eve of the Feast of the Nativity of the Blessed Virgin. A chronicler ascribed to the grand prince an inspired speech delivered by him on that day: “The time of our battle has come, brethren, and the time of the Feast of Queen Mary, the Mother of God and of all the Heavenly Host, of the Lady of all the universe and of Her sacred Nativity. If we remain alive—it is for God’s sake, if we die for this world—it is for God’s sake too!”²⁸

The Kulikovo Battle has acquired an intransient earthly and spiritual significance and, indeed, it does contain in itself the secret of Divine Providence over the destinies of Russ. The Kulikovo Battle has become a life-giving symbol for the Russian consciousness of the spiritual and national freedom, of the victory of the forces of light over darkness, and of the triumph of Christ and the defamation of heathenism.

The meaning of the Battle was expressed clearly in the appeal of the grand prince to his troupes: “My dear fathers and brothers, do fight for the sake of God and for the sake of holy churches and of the Christian faith, for this death is not death for us now but life eternal; and do not think of anything earthly, brethren, for we shall not give up, and then we shall be crowned victoriously by our God Christ the Saviour of our souls.”²⁹

Accompanying Dimitriy Ioannovich in combat was the image of the Cross which strengthened him. The prince remembered Constantine the Great to whom the Cross had appeared as a sign of victory over his enemies. Chroniclers mention also a reliquary with a piece of the Holy Tree, suspended on his breast. Prior to the battle, St. Sergiy’s letter of blessing was delivered from the Monastery of the Holy Trinity to the Russian camp; the great saint was supporting the Russian army with his prayers, while, according to his hagiographer, he saw spiritually the entire course of the battle up to its outcome, revealed to him were also the names of the fallen warriors for whom, according to his *Life*, he personally conducted a service, and panikhidas for the dead were held. The victory won on the Kulikovo Plain became a common victory of the Russian State and of the Russian Church which had prepared, inspired and supported the Russian people in its struggle against the Tatar hordes.

The unity was revealed in an exceptionally important act: the humble novice of St. Sergiy’s monastery, Schemamonk Aleksandr Peresvet began the battle and fell its first victim. Having taken leave of his co-warriors, he called to St. Sergiy’s prayers for help and rushed with a spear towards his Tatar opponent, and they both fell to the ground dead. Although repeatedly depicted in words and images, the aspect of the monk-warrior, who was invisibly connected with the first hegumen of the Russian land, is marked with special spiritual splendor. A researcher noted that “the lot of Peresvet... will always remain for us thrillingly mute and dim. The first man to begin the Kulikovo Battle he is a great mystery of the Russian spirit.”³⁰

Before the beginning of the battle the grand prince prayed in front of the Icon of the Saviour “Not Made with Hands” embroidered on a banner. With a prayer to the Holy Trinity and the Mother of God on their lips, and setting hope on the protection of St. Sergiy, Russian warriors came into action. “And there was a great and fierce fighting, the battle was hard and the thunder terrible,” a chronicler narrates. “No other Russian grand princes except this grand prince of All Russia knew such a battle from the time this world had been created.”³¹ People died not only from swords, spears and under horse hoofs but many choked in the awful overcrowdedness; there was not enough room on the Kulikovo field for all the fighting armies, the earth was sagging under their weight, wrote one of the ancient authors. Its spiritual strength and wise strategy brought victory to the Russian army. The

outcome of the battle was decided by a reserve regiment that lay in ambush, headed by princes Dimitriy Mikhailovich of Volyn and Vladimir Andreevich of Serpukhov. According to eyewitnesses, the grand prince was fighting in the front rows amidst numerous enemies, it was also said that he was wounded. God protected Prince Dimitriy, and despite numerous blows he suffered from his enemies he remained alive. Having returned to Moscow, Grand Prince Dimitriy Donskoi went to St. Sergiy immediately. Numerous panikhidas for the fallen warriors were conducted in the Trinity Monastery; a special day to remember them annually, the Saturday before the feast of St. Demetrius, was established. Later on, it became the day of commemoration of all departed ancestors, the Saturday of the Dead. In this way, immortalized in the liturgical cycle of the Church was the memory of the Kulikovo Battle which marked the spiritual liberation of Russ and came as a decisive step towards the achievement of her complete independence from the Tatar yoke. According to historian V. Klyuchevsky, the Moscow state "was born on the Kulikovo Plain". The battle provided a most powerful impetus to awakening the spirit of the Russian people and stirring up their all-round creativity. This struggle with the visible enemy served the same goal which was pursued by the inner spiritual struggle of St. Sergiy and his disciples. Its most expressive and great fruit is, probably, the image of the Holy Trinity painted by St. Andrei Rublev. This image is the symbol of the cause St. Sergiy served, the link between it and the Kulikovo Battle is most profound and essential, indeed.

* * *

The closing period in the life of Grand Prince Dimitriy Ioannovich was, probably, the most difficult for him: many hardships were in store for him after the Kulikovo Battle. Most likely it was a manifestation of the general law: any spiritual feat—and the victory over the Tatars was such a feat, in particular—is inevitably accompanied with trials. As evidenced by chronicles, in autumn 1380 Grand Prince Dimitriy was for the first time attacked by grave diseases. And all the Russian land was utterly exhausted too. In summer 1382, Tokhtamysh marched with an innumerable army to Moscow, plundering the Russian lands on his way. Having captured and burnt down Serpukhov, the Tatar khan came to Moscow. According to an ancient author, because of the differences between the boyars the grand prince was unable to summon enough troupes, so to gather people he left Moscow first for Pereyaslavl-Zalesky and then for Kostroma. Remaining in Moscow was Metropolitan Kiprian who decided to leave the city. It was with great difficulties that he and the grand princess with her children were able to leave the city's walls; Metropolitan Kiprian went to Tver and the princess to her husband in Kostroma. The Tatars subjected Moscow to a terrible devastation: they slaughtered people,

defiled sanctuaries and robbed churches. The grand prince's treasury was plundered. They burnt the books that had been brought together to the Moscow churches from the environs, and the city itself was on fire too. When the grand prince was back to Moscow he saw the city plundered and deserted. A legend has it that Dimitriy Ioannovich was sobbing on the ruins of Moscow and ordered to have the dead buried at his own expense. With this trial God tempered His chosen one.

The cause of the demise of Dimitriy Ioannovich on the fortieth year of his life has remained unknown to the historians. Having felt the approaching death, Dimitriy Donskoi sent for St. Sergiy. It may be assumed that St. Sergiy, who watched the entire course of life of the grand prince, was not only the principal witness when his will was being made—which is confirmed by documents—but administered to Prince Dimitriy Ioannovich all the Christian Sacraments he needed. The grand prince passed over his title to his elder son Vasiliy, having thus confirmed the new order of succession to the throne. An ancient source (*Sermon on the Life...*, p. 217) reproduced his edification for his near ones. First, the prince referred to Holy Scripture and commanded his children to deeply revere their mother. Second, he called upon the boyars to maintain peace among themselves and to serve honestly the cause which would be continued by his descendants. The document was prepared and sealed; and in a few days, on May 19, 1389,³² Grand Prince Dimitriy Ioannovich passed away. Mourned by his spouse, he was buried on May 20 in the Kremlin Cathedral of St. Michael the Archangel next to his father, grandfather and great-grandfather. According to a tradition, present at the funeral ceremony among numerous clergy was the protector, prayerful intercessor and staretz of the grand prince, St. Sergiy of Radonezh.

At the most difficult moments in the historical existence of peoples, when all the means to overcome misfortunes seem to have been exhausted and people fall into despair, God brings forth persons of an unusual scale and grants them special gifts and an outstanding strength of spirit. He entrusts them with the mission to deliver their countrymen from calamity. For the Russian people of the 14th century such chosen persons were St. Sergiy and the Orthodox Prince St. Dimitriy Donskoi. The hegumen of Radonezh indicated for the Russian people a new and salutary spiritual path; the idea of the Holy Trinity revived the spiritual life of Russ. The grand prince's work to liberate the Russian people from the Horde's oppression was conducive to the enlivening of their social, cultural, economic and spiritual life.

St. Sergiy and Prince Dimitriy went along hand in hand, and their union brings to mind biblical situations in which the king's actions were directed by a God-inspired prophet. Prince Dimitriy was also a servant of the Holy Trinity but in the sphere and place of his own. He has entered the history of Russ as a worshipper and associate of the great saint.

¹⁷ See: *Zhitie svyatoi blagovernoï knyagini Moskovskoi Evdokii, vo inokinyakh Evfrosinii* (The Life of St. Evdokiya, the Orthodox Princess of Moscow, Monastic name Evfrosinia). Moscow, 1871.

¹⁸ See: *Sermon on the Life...*, p. 225.

¹⁹ See: E. Golubinsky. *Rech o Znachenii Prepodobnogo Sergia Radonezhskogo v istorii nashego monashestva* (Speech on the Significance of St. Sergiy of Radonezh in the History of Our Monasticism). Sergiev Posad, 1892; A. G-v. "On the Significance of St. Sergiy of Radonezh in the History of Russian Monasticism".—*Chtenia v obshchestve lyubitelei dukhovnogo prosveshchenia*, 1892, September, pp. 295-339.

²⁰ See: N. Borisov. "Influence of the Kulikovo Battle on the Russian Culture of the Late 14th-15th centuries".—In the book: *Kulikovskaya bitva v istorii i kulture nashei Rodiny* (Battle of Kulikovo in the History and Culture of Our Motherland). Moscow, 1983, p. 131.

²¹ See: D. Likhachev. "City Defence Semantics of the Dormition Churches in Russ".—In the book: *Uspensky sobor Moskovskogo Kremlya: materialy i issledovaniya* (Dormition Cathedral of the Moscow Kremlin: Materials and Studies). Moscow, 1985.

²² G. Prokhorov. *Letopisnaya povest o Mityae* (An Annalistic Story About Mityai). Leningrad, 1978, pp. 238-245.

²³ See: *Ibid.*, pp. 58-59. It is said here that St. Sergiy allegedly disseminated among his disciples Metropolitan Kiprian's letter of 1378 to him which defamed the grand prince.

²⁴ *Ibid.*, p. 83 and further. In 1379 Mityai visited the Horde on his way to Constantinople and received Tyulyakov charter there, which meant his recognition as Metropolitan by the Tatars (as against Metropolitan Kiprian) and, at the same time, the

obligation on his part to pray for the Tatars. Hence, the author's conclusion that it was a renewed recognition of the subordination of Russ to the Horde, and, moreover, the author believes that the grand prince initiated the deal. In drawing such a conclusion the author overlooks that the point in question is the time when the urge towards armed struggle against the Tatars had reached its acme point in Russ (the Vozha victory took place one year earlier, and that on the Kulikovo Plain—a year later), and, furthermore, the author assumes that the will of Mityai was identical with the grand prince's. However, Dimitriy Ioannovich was by no means in favour of the unlawful bishopric claims of Mityai and, of course, did not share his hostility towards St. Sergiy. His unanimity with St. Aleksiya did not necessarily mean unanimity with Mityai.

²⁵ "Story About the Mamai Battle".—In the book: *Pamyatniki...* (Literary Documents...), p. 133.

²⁶ *Ibid.*, p. 145.

²⁷ This visit to St. Sergiy by the grand prince is mentioned in the *Story About the Mamai Battle* and in the *Life of St. Sergiy*, written by Monk Epifaniy the Wise.

²⁸ "Annalistic Story About the Kulikovo Battle".—In the book: *Pamyatniki...* p. 121.

²⁹ *Skazanie o Mamaevom poboishche*, p. 171.

³⁰ Yu. Loshchits. *Dimitriy Donskoi*. Moscow, 1983, p. 317.

³¹ *Letopisnaya povest...*, p. 123.

³² Archbishop Dmitriy Sambikin. *Mesyatseslov svyatykh, vseyu Russkoyu Tserkovyu ili mestno chtimyk.* Tver, 1899, Issue 9, May, p. 181.

Hegumen FEOFILAKT,
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Certain Aspects of the Theology of Archpriest George Florovsky

(For the 10th Anniversary of His Demise)

A Christian historian endeavours to reveal the true course of events in the light of the Christian knowledge of man, while being unhurried and wary in disclosing the providential structure of true history. Without a doubt "the hand of Providence" is concealed even in the history of the Church. The task before a Christian historian is not at all an easy one. But this is, undoubtedly, a noble task.

Archpriest GEORGE FLOROVSKY

I

Archpriest George Florovsky, a philosopher and theologian, historian and ecumenical figure, takes a prominent place in the history of Russian religious thought. His name is associated, above all, with his book that continued to attract the attention of theologians and historians alike—*The Way of Russian Theology*. The book, the fruit of many years of research, completes a trilogy on the history of the Orthodox

Tradition¹. Summing up the historical road of Russian theology, it opens up new prospects for the theology of today and tomorrow.

The Way of Russian Theology is a historical synthesis unparalleled in the history of Russian thought. The author conveys his living feeling of the very fabric of history, including the history of thought, and writes a history of Russian culture not as a bibliographer or collector, but as a theologian and thinker.

There is nothing artificial about

the structure of the book, which is simple: theology in a historical context and the role of the personality in history. The analysis of theological systems is accompanied by psychological sketches. Bibliography is connected with historiography and the system of thought with the life style. While being a history of the Russian theology, the book is also a history of Russian culture as well as a history of philosophy and the art.

Archpriest George Florovsky treats theology not as a mere



bookish discipline and system of thought, but as a system that embraces all areas of human life. In his view theology is necessary for every member of the Church. A Christian must theologize, for theology is the living pulsebeat of the Church. This being so, Fr. George views the history of Russian Christianity as a history of theology. Reflecting of the past, he remains in the present and his gaze is fixed upon the future. The book offers a lesson and a behest to present-day theologians.

Archpriest George Florovsky combined lofty erudition with spiritual wisdom, command of theology and the talent of a publicist. Somewhat conservative in his views, he was very up-to-date in his assessments. His characteristics are always unambiguous and uncompromising. He was often accused of subjectivism and "ecclesiastical narrowness." In fact, he only appeared to be excessively subjective. In actual fact he addressed the history of Russian culture from a "church-historical perspective" based upon his studies of the patristic legacy. It was from the early Fathers of the Church that he borrowed his norms and criteria of judgement, applying them as he did to the history of Russian Orthodoxy, to the living

reality and cultural experience to which he belonged himself.

In the beginning of his book Father George postulates: "Studies of the Russian past had led me to and reaffirmed me in the conviction that it is in the Patristic Tradition alone that the present-day theologian can find the true measure and the living source of creative inspiration."² This dedication to the Patristic Tradition determines his critical view of certain aspects of the development of Russian theological thought, and in this respect he represents an exception in the contemporary Orthodox historiography.

Fr. George reproached, and not without reason, certain Russian theologians for lacking a historical perspective. The historical quality of Christianity is intrinsic and can never be regarded as a temptation. Unfortunately, Fr. George himself failed to meet his own standards to the end in full measure. While artfully knitting his characteristics into the fabric of history, he deviates from a truly historical method. In this respect one cannot but agree with his ideological adversaries, like the historian E. Golubinsky, who accused him of passing too many judgements ("convicting, condemning and pardoning"). Indeed, he pardoned but very few in the history of the Russian theology at the expense of the objectivity of his assessments.

But taking a critical view of a book does not necessarily distract from its unquestionable value, an approach typical of the author himself.

Father George's critical view of the entire road of the Russian theology with his typical diversity of characteristics adds to the novelty and uniqueness of his work. His diversity of characteristics adds up to a comprehensive picture of Russian history. And although painted in contrasting colours, this picture remains a valuable experience of a realistic portrayal of the main stream and deviations of Russian religious thought and life. Realism is yet another asset of this book.

As for subjective assessments, few, if any, authors are free from it, to say nothing of the fact that writing his book not only for the sake of the past alone, the author did more than merely pass judgement. As he himself pointed out, his task was not merely giving answers to the questions of history, but also putting questions in a new way. The past has to be regarded as a message for the future, and harsh as the lessons of the past may be, they serve the cause of "theological awakening" which the author discerned at every step in our divided Christendom. The road of theology remains open because the history of the Church goes on as does "the Russian way."³

II

To fully comprehend the theological stand of Father George, one has to take at least a quick look at his moulding as a scholar and the most characteristic of his theological views and religious quests.

His interest in theology did not appear out of nothing. It had been preceded by philosophical experience. A graduate of the Department of History and Philology of Novorossiisk University in Odessa, he continued philosophical studies there under Prof. A. Lange. It was also in Odessa that he published his first bibliographical study "New Books About Vladimir Solovyev" (1912), something which attests to his philosophical interests at that time. His interest in Solovyev continued unabated in the subsequent years, which is demonstrated by his articles "The Youth of Vladimir Solovyev" (1928), "Tyutchev and Solovyev" (1933) and the chapter "Philosophical Awakening" in the book *The Way of Russian Theology* (1937)⁴.

Russian thinkers attracted Father George right from the start. In 1920 in Prague he defended a thesis for the Master's degree on the theme "Historical Philosophy of Herzen."⁵ Shortly after he published in Prague his philosophical works *Foundations of*

In 1925 he became professor of Patristics at the Orthodox Theological Institute of St. Sergius in Paris. From then on he practically wrote no philosophical works, his whole attention being focused on studies of the patristic heritage. Years of subsequent studies produced his volumes on patrology: *Eastern Fathers of the 4th Century* (1931) and *Byzantine Fathers of the 5th-8th Centuries* (1933). These books, a unique experience of reconstructing the images of the great Fathers and teachers of the Church, paved the way to research into the history of the Orthodox Tradition, attempts to penetrate the world of the religious thinkers of the past.

During that period Fr. George wrote theological and historico-literary articles which appeared in the journals *Put*, *Russkaya Mysl* and *Tserkovny Vestnik* of the Bulgarian Orthodox Church and many other periodicals dealing with ecclesiastical cultural problems. These numerous articles had preceded the publication of *The Way of Russian Theology* with many of them, such as "Filaret, Metropolitan of Moscow" (1928), "S. Trubetskoi" (1931) and "Langour of the Spirit" (1930) being incorporated into the book almost without changes, while others serving as a kind of ideological foundation for the book—"Draft of an Alleged Case. Concerning N. Fedorov and His Followers" (1937), "At the Source" (1936), "Western Influences in Russian Theology" (1937).

The Way of Russian Theology summed up the whole of the historical and theological studies of Father George. In this book he expressed unambiguous opinion on many ambiguous aspects of contemporary Russian thought. This accounts for the somewhat cool reception given by "the Paris School" to the book and later on to the author himself.

In October 1940 Archpriest George Florovsky left Paris for Switzerland because of a halt in

the engagement at the theological institute⁶, returning to teaching work only in 1945.

After the war, Fr. George became actively involved in ecumenical work which he saw as an opportunity to proclaim Orthodoxy to the Western world. He was deeply convinced that the objectives of the ecumenical movement can only be achieved by developing an ecclesiological conception. For him personally this problem had been resolved once and for all, and he spoke as an Orthodox confessor in the Protestant midst. As a member and a cleric of the Orthodox Church, he believed that the Church wherein he was baptized and raised is truly the Church, that is the true Church and the only true Church. He did so for many reasons: from personal conviction and inner witness of the Spirit breathing in the Church Sacraments, and also because of what he had learned from the Scriptures and thanks to the general Tradition of the Church. He therefore had to regard all the other Christian Churches as being imperfect, and said that in many cases he could pinpoint these imperfections. That is why for him Christian reunification is simply a universal conversion to Orthodoxy. He said he had no confessional loyalty, his only loyalty being *Una Sancta*.⁷ It was, therefore, not accidental that his Western colleagues in the ecumenical movement said with admiration that "Father Florovsky may be considered a contemporary witness of the apostolic faith and a continuator of the patristic tradition."⁸

In February 1947 Father George was invited to read a course of lectures at the Ecumenical Institute in Switzerland. On the eve of the 1st WCC Assembly in Amsterdam (1948), he wrote important articles on ecumenism: "The Church: Her Nature and Tasks" (was circulated among the Assembly participants) and "The Life-Giving Body of Christ: View of the Orthodox Church" in which he disclosed profound differences between the Eastern

Orthodox ecclesiology of the patristic tradition and Protestant ecclesiology.

The Amsterdam Assembly elected Fr. George member of the WCC Central and Executive committees. Since then he attended nearly all ecumenical congresses and conferences.

On his return to Paris, Fr. George became professor of Moral Theology, the Chair of Patristics having been taken up in his absence by Archimandrite Kyprian Cern.

In the autumn of 1948, Fr. George received an invitation from Metropolitan Theophylus of America to come to New York where he became professor of Dogmatic Theology and Patristics at the new theological seminary (subsequently dean and professor of Patristics at St. Vladimir's Orthodox Seminary).

He lectured at the same time at Columbia University and its Amalgamated School of Divinity.

In 1955, Archpriest George Florovsky moved from New York to Brookline where he taught at the Greek Holy Cross School of Theology and later on took the post of Professor of Eastern Church History at Harvard University (till 1964), later becoming its Professor Emeritus.

From 1964 he taught at Princeton University (at the Chair of Divinity and Slavonic Studies) and lectured in Church history at the Princeton Theological Seminary. It was in Princeton that Archpriest George Florovsky ended his earthly journey of many labours on August 11, 1979. The funeral service took place at the Trenton Church of St. Vladimir where he used to officiate himself on so many occasions.

Archpriest George Florovsky was a well-known figure throughout the Christendom. For his compatriots beyond the borders of their country he was a true "Voice of Orthodoxy,"⁹ being for the Christians of other confessions the bearer of the ideals of the Early Undivided Church.

As an authority on patristics and church history, Fr. George

was widely acclaimed both in the East and in the West. In 1937 he was awarded a doctorate at St. Andrew University in Scotland and after the war he received a doctorate at the University of Thessalonica in Greece and leading American universities (see: *JMP*, 1980, No 2).

III

It was in 1932, that George Florovsky was ordained priest, when he was preparing for publication the second volume of his course of patristics.

His religious outlook was shaped by patristic studies and participation in the liturgical life of the Church. From the early Fathers he borrowed the spirit of *tserkovnost* both in life and thought. In the foreword to the first volume of *The Eastern Fathers of the 4th century* he wrote: "For us they (the Church Fathers—I. S.) are, above all, witnesses to the catholic faith, guardians of the ecumenical Tradition. But the patristic writings are not only an inviolable treasury of the Tradition. Because Tradition is life itself; parts of the Tradition are truly preserved only in their living reenactment and co-sharing in them... I trust and I know that it is only in it and from it that the right and genuine road opens to a new Christian synthesis, the cherished and sought-after goal of the Christian epoch. The time has come to reset our reason upon the road of the Church and revive for ourselves the sacred and noble beginnings of Church thought." Father George regarded a return to the Holy Fathers as "the task and goal of present-day Orthodox theology."¹⁰

In his report at the Congress on Patristics at Oxford (1967) he formulated a programme of theological renovation as a road to "neo-Patristic synthesis." Even before, this programme had been proclaimed in his *The Way of Russian Theology* (published in Paris in 1937), where he identified the central elements of the proposed synthesis: patristics, so-

bornost, historicism, Hellenism. Without taking into account these aspects it would be impossible to build a comprehensive common system of Orthodox theology.

The neo-Patristic synthesis of Fr. George is not a way into the past. It is a creative process, the elements of this synthesis being eternal and intransient categories of Orthodox *tserkovnost* (ecclesiasticism). Within this synthesis patristics has the central and binding role to play, which should be understood not as a return to the form of theology of the Holy Fathers, but as "restoration of the patristic style and method" on the basis of spiritual experience. This key element of the synthesis cannot exist without other and eternal categories of *tserkovnost*, such as sobornost—the foundation of church self-awareness, the historical method—the recognition of the authority and the eternal truth of the Church in her progress and development, and Christian Hellenism—antiquity assimilated by the Church through the preaching of the Apostles.

Patristics is an element of *tserkovnost*. The patristic Tradition is the foundation of Orthodox theology. In Florovsky's view, this tradition lost by the Reformation in the 16th century is being revived in the present century. The crisis of Russian theological thought was a crisis of Byzantinism, that is "departure of Russian thought from the patristic Tradition."

To revive Russian theology it is necessary to turn back to the unageing Tradition of the Holy Fathers, it is necessary to remain true to the theology of the Fathers of the Church. This loyalty to the Patristic Tradition consists not only in the knowledge of Patristic literature, not only in being able to quote the Holy Fathers in order to make some point, but in grasping the Patristic theology from within¹¹. A theological revival is unthinkable without such profound knowledge of Patristic

theology, because "it is only from within that one can discern and delineate what was the catholic witness in the teachings of the Holy Fathers and what was their personal theological opinion, conjecture, interpretation, supposition."¹² Such knowledge means loyalty to the Patristic spirit, and not to the letter. The words of Father George sound like a motto: "One can fully follow after the Father only through creativity, not through imitation...,"¹³ by plunging into "the eternal world of the unageing experience and speculation." Only then shall the theologian see "the right and true way open up towards a new Christian synthesis for which the Christian epoch thirsts and which it strives to attain"¹⁴.

Sobornost is the determining and organizing principle of the Church, her inner characteristic, the order of the Church life and thought. The reason and self-awareness of the Church must possess the quality of sobornost, or catholicity as the opposite to any individualism. But catholic selfawareness is not some collective awareness, or some general form of awareness, and in it "myself" is not dissolved in "ourselves". Catholic awareness consists not in narrowing the role of the individual in the Church, but, on the contrary, is broadening the personality, overcoming its isolation and incorporating it into the one Body of Christ, in accomplishing "a catholic transformation" of the individual. This awareness, expanded and transformed, can "express the awareness and life of the whole", or in other words, can express the church awareness. The name of the fathers and teachers of the Church, that is theologians in the full meaning of the word, can only be applied to those who have embodied this catholic awareness, who became the heralds of this church awareness.

But what is the road to this catholic transformation?

Archpriest George Florovsky pointed out that in order "to theologize within the element of sobor-

most it is necessary to have ascetic temptation and self-concentration"¹⁵, it is necessary to return to the eternal norms of the ascetic exploit which remain unchanged throughout the centuries upon the road towards spiritual perfection or growth. The word "growth" is the most fitting definition of the advancement towards theology. This is just the way Fr. George put it himself: "It is necessary to grow up to the catholic level, to grow out of your own subjective narrowness, to come out of your own narrow corner. In other words, it is necessary to grow into the Church—to live in that mysterious, supratemporal and comprehensive Tradition which embraced in itself the entire plenitude of revelations and insight."¹⁶

This awareness, expanded to the scale of catholic comprehensiveness, embraces "the whole plenitude of the past." In other words, "theological awareness must be historical awareness." And it is this historical method that escapes, more often than other elements of theology, the attention of the theologizing mind. This was brilliantly demonstrated by Fr. George in *The Way of Russian Theology*. Ignoring history in favour of abstract moralism led many thinkers to a false orientation, a false interpretation of the nature of the Church (M. Tareev, Archbishop Antony of Kharkov and others).

The moralistic tendency of the theology of the late 19th and early 20th centuries was out of touch with the pulsebeat of history, with the "dogmatic events" being excluded from the historical context. These moralistic tendencies invading Russian theology from the West were resolutely rejected by Fr. George who resolutely asserted the historical method as the indispensable postulate of theology. It was Christianity that had asserted the historical method, because "God-manhood is a historical fact, and not a mere postulate of faith..."¹⁷ The unacceptance of history leads away

from the essence of Christianity. Theological modernism, oriented away from the historical Church and towards some sought-for proto-Christianity, ends up by transforming into Protestantism. Because for the Protestant "the phenomenon of Church history" loses its historical significance and is construed as "the history of decline."

For the Orthodox theologian history must be a realistic perspective, because *tserkovnost* incorporates the Tradition and the historical method is an integral part of the Church Tradition. Fr. George discussed the problem of the Tradition in several of his articles, stressing that it is not some independent source of the doctrine, but is "the context" of Scripture. He called for searching in the Tradition not for some independent "traditions," but for "a common perspective within which alone one can truly comprehend and recognize the true concept of the Divine Revelation itself."¹⁸ It is the correctly understood Tradition that makes it possible, according to Florovsky, to go beyond "the letter, to the Word of Life Himself."¹⁹ "The Tradition lives on and comes alive in creativity," and this is promoted by the historical method. Florovsky calls for sensing the "dynamism" of the Church, for plunging into the incessant movement "from the Pentecost to the Great Day." This movement is not a break with the sources, with the original Tradition, with early Christianity, but "the fulfilment" and "coexistence." The history of the Church is a process which is both divine and human, and the theologian is called upon to comprehend it as such and obtain from it the motivation for historical action.

The notion of "Christian Hellenism" has run into frequent opposition, above all from Protestant thought. Father George himself mentioned these objections against his "Hellenistical paragraph" including those from A. Richl and his school who attempted to "purge the Christian doctrine

of all the Hellenistic motifs and thus return to the pure Biblical foundation."²⁰ We shall not go into this eternal controversy between the Orthodox and the Protestants concerning the Scriptures and the Tradition, biblicism and Byzantinism, but try instead to review in some general terms the key elements of "Christian Hellenism" as Fr. George Florovsky understood them.

Fr. George was well aware of the ambiguity involved in Hellenism, of the fact that "it was rather the anti-Christian element that prevailed in the spirit of the antiquity."²¹ What he actually had in mind was something entirely different. It was Hellenism assimilated by the Church. Christian Hellenism which conceptually is nearly equivalent to Patristics. It goes without saying that "Christianity [cannot be] deduced from Hellenism."²² This temptation originated outside the Church. As a new type of religion Christianity cannot be deduced from any cultures or faiths. Christianization did not cancel out Hellenism, but Hellenism was "incorporated into the very fabric of *tserkovnost* as an eternal category of Christian existence."²³ Hellenism provided the cultural and terminological foundation required for the construction of Christian theology.

The Hellenistic cosmopolitanism and syncretism are diametrically opposed to Judaical particularism and supranationalism. The Hellenistic spirit supplied the forces and ideas that were lacking in the Judaical spirit. Hellenization came as a prophetic moment in history. That is why the Good News of Christ was first of all accepted by Hellenized Jews and not by the zealous guardians of the Law, who were Hasidim in spirit. It is also clear why it was St. Paul, a Hellenized Jew, who became the teacher of the fundamentals of Christian life and of the Christian doctrine.

Hellenism supplemented Judaical historicism and messianism with its own view of the world, transforming the narrowly Judaical beginning into a universal one.

The foundations of mystical piety should be sought not in Judaism, but in Hellenism.

Fr. George Florovsky pointed out in one of his early works: "The Church expressed her dogmata in the language of the Greek philosophy. It can be said that she translated the Revelation from the poetic and prophetic Hebrew into Greek. That was to some extent a "Hellenization" of the Revelation. But it was first and foremost the assimilation of Hellenism into the Church."²⁴

Greek became the "proto-language of Christian theology." Fr. George stressed that certain notions and categories, having become dogmatic formulas, turn into immutable and sacred. And if there are "eternal and immutable words, that means that there are eternal and unconditional elements in thoughts... that there is a certain 'eternal philosophy'."²⁵ Fr. George points out however, that "that does not mean at all that a certain philosophical system, one of the systems of secular philosophy is perpetuated. In a certain sense, Christian theology itself is a special philosophical system, which as such is inwardly incomparable with the historical system of external philosophy."²⁶

"Even when a theologian starts thinking that the Greek categories have become outdated, this merely indicates that he himself has dropped out of the rhythm of sobornost, because as Fr. George Florovsky points out, it is only within Hellenism that theology can be catholic."²⁷ Christianity has assimilated into the Church the Hellenistic world.

Russ received Christianity from Byzantium, and it is through Byzantium that Russia experienced its own period of Hellenization. But the spiritual links with Byzantium were severed very early on, bringing the Hellenization to an end. That is why "Russian theological thought is yet to pass through the most severe school of Christian Hellenism."²⁸

So, as Florovsky saw it, Hellenism is not an accomplished pe-

riod in the life of the Church, but one of the aspects of the "common edifice", of the goal of theological science which consists in evolving a "neo-Patristic synthesis."²⁹

This basic postulate of Orthodox theology was brilliantly used by Father George himself in his elaboration of certain dogmatic problems in various articles and reports presented at conferences on Patristics. He wrote in one of his programme articles: "Synthesis should proceed from the central speculation of Christian faith; Jesus Christ, God and Saviour, humbled and glorified, the victim and the Victor on the Cross."³⁰ Therefore God and Man — the central dilemma of theology — is resolved as a Christological problem. "*And the Word was made flesh...* (Jn. 1. 14). Therein lies the whole plenitude of the Revelation concerning not only God, but also Man."³¹

Father George regarded the Incarnation as the Redemption itself, just as it was construed by the Holy Fathers from St. Irenaeus of Lyons to St. Maximus the Confessor. Therefore "in the Incarnation of the Word the human destiny is accomplished, the preeternal Divine will concerning man."³² Florovsky underlines that "in the Incarnation the Word took on the original human nature, free from the original sin."³³ Referring to St. Gregory of Nyssa and St. Maximus the Confessor, he asserts that from this perspective "the consubstantiality of the Saviour with us, sinful people, according to the manhood is not broken, for sin is not intrinsic to human nature, but is a parasitic and unnatural growth."³⁴ Fr. George stressed that in the Incarnation the Logos is united with human life, but not with death. In this sense the problem of salvation takes on an even more definite meaning, because the "voluntary" acceptance of death for the sins of the world is accentuated.

To Florovsky, Christology reveals the mystery of human existence. The interconnection of Christology and anthropology is

most strikingly revealed, and not as an analogy, but as the image and likeness, in his doctrine of death and the future resurrection. He wrote: "It was not accidental, and all for nothing that the early Fathers pointed to the union of the soul and the body in man as an image and analogy of the undivided Divine oneness of the two natures in Christ."³⁵ From this Fr. George draws an inverse analogy, speaking of man as "one hypostasis in two natures" — bodily and spiritual, stressing the words "in two" and not only "of two". Therefore death is disintegration, a coercive partition which is alien to this diune nature. This partition is "the death of man himself, the cessation of his whole and properly human existence". That is why the corruption of the body is "the fading of the Divine image" in man.³⁶

Attacking spiritualism, Fr. George Florovsky deliberately accentuated the problem in order to demonstrate death as a healing and the resurrection as the reconstruction. Death becomes the beginning of the resurrection, "the dawning resurrection". In death "human nature is purified", which primarily applies to the flesh, because "the remelting of the vessel of our body" occurs through corruption. Resorting to apostolic imagery, he writes: "Earth is sown with the dust of humanity so that the power of God would make it spring up to life on the last day."³⁷ Therefore death is inevitable in the work of Redemption. The mortal nature of man presupposes the death of the Saviour on the Cross. The God-Man had to pass through death in order "to vivify death itself". By His death the Saviour vanquished the power of death: "He hath destroyed Death by death."

Fr. George is far from any naturalism. The Resurrection all by itself is impossible. It is the fruit of the Redemption. The restoration of man, or in the words of Florovsky "the reunification of the human composition" is the manifestation of the power of God:

The resurrection is possible only in God."³⁸

In connecting the theme of human life and death with the Christological theme, Florovsky followed the Patristic Tradition. But he went beyond merely repeating the thoughts of the Eastern Fathers, his objective being to recreate the implied. Certain themes concealed in the form of image and similes in the writings of the Holy Fathers, and apparently lost for the present, appear in his theology in the light of "neo-Patristic synthesis". Referring to eschatological themes, for example, which are not so clearcut and "dogmatic" in present-day theology, and are often construed by people in the light of apocryphal fantasies stemming from non-Christian mythology, Fr. George maps out ways of restoring the Patristic spirit in theology. Florovsky rejects such folklore and does not follow the road of apocastasis. This is what he writes about hell: "The Orthodox doctrine of hell has never been given a theological formulation. The basis is what the Saviour Himself said in His discourse of the Last Judgement, that is: *And these shall go away into everlasting punishment* (Mt. 25. 46). But translating these words into images is the work of "folk piety" rather than dogmatic theology, although the imagery ascends to the Holy Scriptures, especially the Old Testament. The Catechism of Metropolitan Filaret of Moscow defines hell as "a dark place" (the Hebrew *sheol*), that is a condition of alienation from the Divine Light, in other words a state of hopeless darkness... But there is *the true Light, which lighteth every man that cometh into the world* (Jn. 1. 9). This is the Gospel According to St. John. The same gospel speaks of those who like darkness better than light. This is the root of the mystery. Hell is the "love" of utter darkness and the turning away from the Divine Light—and that is all there is to it. It is not God, but man

who created hell, and as human creation hell already exists and many dwell therein, and even "with pleasure" (compare the existentialists and the like)."³⁹

Fr. George Florovsky reflects not only on everlasting punishment, but also on eternal bliss. The problem of life everlasting again concerns man, his destiny and purpose, and consequently, what he should be like today. At the Patristics Congress in Montparnasse Fr. George began his presentation by asking: "What shall pass from history into eternity?" And established his principle: "The human personality with all of its concrete aspects, and consequently, with all the personal relations, such as friendship and love. And in this sense also culture, because the loss of the cultural aspect would depersonalize man. A person without a concrete cultural face would have been a mere fragment of man."

The problem of personality is closely interconnected in Fr. George's works with the problem of the role of history as the process of cultural construction. According to Florovsky, history is fulfilled in eschatology, and not just comes to an end when *time is no longer* (Rev. 10. 6).

According to Florovsky, nothing that has no concrete connection with human personality enters eternity, except the Church because she asserts "in her one catholic body every separate personality."⁴⁰ The Church herself is the assertion of the eternal in the temporal: "Glowing in a liturgical office are the hues of the age to come. This is the beginning of the transfiguration of the world, the beginning of its resurrection into everlasting life; and, figuratively speaking, it can be said that the Resurrection of life will be the universal Eucharist, the banquet, the feast of life."⁴¹

The conviction of the eternal value of the Church and church culture became the keynote of Orthodoxy in the church-historical world-view of Fr. George.

Behind the paradoxes of history he discerned a comprehensive picture: the historical road of the Church, her eschatological significance and immeasurable attraction, for the Church is the union of the Divine and human. Fr. George Florovsky never separated history from the Church, or theology from history. He viewed Orthodox theology not only as the Tradition but also as a task for the future, because "genuine historical synthesis consists not so much in interpreting the past, as in the creative fulfilment of the future." It was to this task that the pioneer theologian had dedicated his entire life.

NOTES

¹ Preceding books: *Vostochnye ottsy IV veka* (Eastern Fathers of the 4th Century). Paris, 1931; *Vizantiiskie ottsy V-VIII vv.* (Byzantine Fathers of the 5th-8th Centuries). Paris, 1933.

² Archpriest George Florovsky. *Puti Russkogo bogoslovija* (The Way of Russian Theology). 2nd ed., Paris, 1981, p. V. (further on: *The Way of Russian Theology*).

³ *Ibid.*, p. 520.

⁴ In his mature years Fr. George resumes studies of the philosophy of V. Solovyev. This is confirmed by numerous articles: "Reason and Faith in the Philosophy of Solovyev" (1955), "Vladimir Solovyev and Dante" (1956), "Lectures on the Philosophy of Religion of Vladimir Solovyev" (1966), etc.

⁵ It is interesting to note that his opponents were V. Zenkovsky, N. Lossky and P. Struve.

⁶ "Chronicle of the Academy".—*Pravoslavnaia Mysl*. Paris, 1947, 5th ed., p. 148.

⁷ "Confessional Loyalty in the Ecumenical Movement".—*Intercommunion*. N. Y., 1952, pp. 204-205.

⁸ Peter A. Chamberas. *Some Aspects of the Ecclesiology of Father Georges Vasilievich Florovsky*, in "The Heritage of the Early Church, Essays in Honour of the Very Reverend Georges Vasilievich Florovsky." Rome, 1973, p. 435.

⁹ Metropolitan Antony Bloom. "Reflections Concerning Perplexities of the Faithful." *Messenger de l'Exarchat d' Patriarche Russe in Europe Occidentale* (MEPREO). Paris, 1981, No. 105/108, p. 201.

¹⁰ Archpriest George Florovsky. "Ethos of the Orthodox Church".—*Ibid*. 1963, No. 42/43, p. 141.

¹¹ *The Way of Russian Theology*, p. 506.

¹² *Ibid*.

¹³ *Ibid*.

¹⁴ Archpriest George Florovsky, *Eastern Fathers of the 4th Century*. Paris, 1931, Foreword.

¹⁵ *The Way of Russian Theology*, p. 507.
¹⁶ *Ibid.*, p. 507.
¹⁷ *Ibid.*, p. 508.
¹⁸ Archpriest George Florovsky. "Scripture and Tradition from the Orthodox Perspective."—MEPREO, 1964, No. 45, p. 60.
¹⁹ *Ibid.*, p. 63.
²⁰ *The Way of Russian Theology*, p. 510.
²¹ *Ibid.*, p. 509.
²² G. Florovsky. "Theological Excerpts."—MEPREO, 1981, No. 105/108, p. 183.
²³ *The Way of Russian Theology*, p. 509.
²⁴ "Theological Excerpts", p. 186.
²⁵ *Ibid.*, p. 187.
²⁶ *Ibid.*, pp. 187-188.
²⁷ *The Way of Russian Theology*, p. 509.

²⁸ *Ibid.*
²⁹ The recognition of the eternal value of the Greek categories of thought constitutes nothing absolutely new in the Christian world. It was Thomas Aquinas who recognized the universality of the Greek intellectualism. The same idea underlies the doctrine of Sophia of Friedrich Schelling. Very close to Fr. George Florovsky was the German existentialist Karl Jaspers who regarded Hellenism as "the hub of history."

³⁰ Archpriest George Florovsky. "Ethos of the Orthodox Church." p. 142.

³¹ Archpriest George Florovsky. "On the Death on the Cross."—*Pravoslavnyaya Mysl*. Paris, 1980, Instalment II, p. 148.

³² *Ibid.*, p. 149.
³³ *Ibid.*, p. 150.
³⁴ *Ibid.*
³⁵ *Ibid.*, p. 160.
³⁶ See: Funeral Canon of St. John of Damascus.
³⁷ Archpriest George Florovsky. "On the Death on the Cross," p. 161.
³⁸ *Ibid.*, p. 162.
³⁹ Correspondence of Archpriest George Florovsky. Letter to Yu. Ivascu Princeton May 13, 1967.
⁴⁰ Archpriest George Florovsky. "The Eucharist and Sobornost."—*Put*, 1922, No. 19, p. 19.
⁴¹ *Ibid.*

Father IOANN SVIRIDOV

BIBLE STUDIES

The Word of God for the Byelorussian People

(For the 470th Anniversary of the Publication of the Bible)

Let your light so shine before men... (Mt. 5. 16)

In the early 16th century the ancient traditions of people's enlightenment through the printed word of God were revived in Byelorussia by the efforts of Doctor Franciscij Scorina "of the glorious city of Polotsk", as the first printer, scholar, translator and publisher of the Bible in Byelorussian, the founder of the first printing house on the territory of our country, wrote about himself.

The *UNESCO News* magazine wrote in 1979 that the creator of the Byelorussian and East Slavonic printing, humanist and enlightener Franciscij Scorina played a decisive role in developing cultural life in Byelorussia in the 16th century. He personified the organic unity of the east Slavonic culture.

The year 1987 marked the 470th anniversary of the publication of the *Psalter*, the first book from the Russian Bible printed by Franciscij Scorina in Prague in 1517-1519. It is noteworthy that the first book of the pioneer printer was dated August 6, the Feast of the Transfiguration of the Lord, which means that he devoted his work to the cause of enlightenment, transfiguration of human souls by Christ—the Sun of Righteousness. In 1522, Scorina issued a number of liturgical texts, under the general title of *Minor Itinerary Book*, in Vilna, the capital of the great Principality of Lithuania, which also included Byelorussian lands. This publication comprised a *Psalter*, a *Horologion*, *Archiericon*, an *Akathistoi Book*, a *Canon Book*, a *Brief Prayer Book*, *brief Lives of Saints*, *Easter Table*. The year 1525 witnessed the publication of the *Apostle* in Vilna.

Scorina's entire activity was profoundly patriotic

by nature. The Byelorussian scholar, who received his education in universities of eastern Europe and who visited many countries, was, of course, well posted about political, social and religious life of his time. The troubles and difficulties of his native people were the pain of his heart, but in his opposition to evil and violence he chose the path of serving the cause of religious and moral education of the people, rather than the path of a political fighter, religious reformer or the author of polemical treatises. As the pioneer printer and publisher, he avoided the infatuation with antiquity, which was typical of Western Renaissance scholars, and brought out Holy Scripture, considering it as the basis and source of spiritual wealth of man in all times.

Scorina embarked on the road of vigorous activity at a time crucial for the Orthodox Church when the ancient Kiev Metropolitanate was being divided into the Eastern (Moscow) Metropolitanate and the Western (Lithuanian) one, the latter including Ukrainian, Byelorussian, Lithuanian and part of the Russian lands. The borders of the Great Principality of Lithuania ruthlessly separated the age-old Orthodox lands of South-West Russia from Eastern Russia, breaking the unity of the people's religious life. The first attempts were made, for political purposes, to annex some of the Western Orthodox dioceses to the Roman Church by means of a union alien to the people. The Orthodox Christians were being increasingly oppressed. The hard times of the Brest Union, fraught with a tragic violation of the general Russian and Slavonic spiritual unity, cultural affinity

and folk traditions evolved on the basis of Orthodoxy, were approaching. The heterodox expansion, which had a baneful effect on the religious life and national self-consciousness, intensified.* It was not long before many Orthodox churches and cloisters were closed down in Byelorussia and the Ukraine, and the possibilities for an active preaching, training pastors, copying books, and painting Orthodox icons became more limited.

An acute religious intolerance embittered the hearts of Christians of all confessions, threatening the spiritual health of the people. Their broad education in the spirit of gospel ideals became of vital necessity. In pursuance of this great aim the scholar used the greatest achievement of technological progress—book-printing. His publications actively promoted the consolidation of the Christian foundations of the life of the Byelorussian people; they were rather widespread in the Ukraine as well. A copy of *The Wisdom of Jesus the Son of Sirach* from the Kiev-Pechery Monastery has survived to this day. Scorina's edition of the Bible was also known in Novgorod.

The Bible as brought out by Dr. Scorina is a no ordinary phenomenon in the history of biblical publications and book-printing. It is neither a church nor an old academic edition intended for research, but rather the first edition of Holy Scripture for home reading. The translation, the very structure of the publication and its make up and design were all subordinated to the purposes of education. To achieve clarity and ensure a correct understanding of Biblical books by ordinary people, Scorina, as a scholar-populariser and publisher, introduces much that was new in the character of the publication, while retaining the authenticity of translation from the original biblical texts. He acts as an innovator in solving a very complex problem of his time, namely the problem of ensuring a correct understanding by people of Holy Scripture which in translation from Latin into national languages became perfectly understandable for poorly prepared people. As is known, fearing the possibility of an arbitrary, incorrect and non-ecclesiastical interpretation of biblical texts, which could lead to heresies, the Catholic Church banned, in a number of cases, the publication of translations of the Bible. Scorina solves the problem of facilitating the understanding of Holy Scripture by people at large not only by translating the texts as such into the native language, as was the case with the earlier European publishers, but also by supplying each book of the Old Testament and the Bible as a whole with explanatory forewords based on New-Testament, gospel understanding. His editions of the Acts and the Epistles of the Apostles are also supplied with forewords written in the Old Byelorussian language. The language of the translation of Holy Scripture texts is an organic fusion of Church

Slavonic and Byelorussian which lends it an "elevated style" appropriate to the text. It betrays a profound understanding of the virtues of both languages by the translator. Translation of archaic words is given on the margins.

In fact, the scholar did for the Byelorussian people in the 16th century just what the evolution of Old Slavonic did for the Russian people, producing Church Slavonic that was more comprehensible to the contemporaries. In our day, too, the books published by the Byelorussian pioneer printer are easy to read.

Dr. Scorina brought out 23 Biblical books (it is believed that the whole Bible was translated). Underlying the choice of books to be published was a profoundly considered sequence system that met the religious and moral needs of the people and considered the degree of complexity of the material. The conception of the publication and its structure, are subordinated to the tasks of enlightenment with due regard for accessibility in terms of understanding. This purpose is served by explanatory forewords and afterwords to each book, presented in a popular manner; the division of the text into chapters and the expansion of their titles revealing the contents; explanation of unfamiliar and foreign words (Jewish, Greek, Latin); the inclusion of thematical engravings—illustrations and title pages; pagination; the use of a type and format facilitating reading, and an almost complete absence of ligatures and other diacritical marks; the spacing out of words; the use of a figured alphabet with image-bearing letter-symbols, and, finally, the attractiveness of editions, the high standard of printing. In a word, everything was done to enable "the ordinary man to understand better what he reads".

Scorina's forewords and Tales annexed to the books of Holy Scripture are of great interest and have no analogues (the general explanatory foreword to all biblical books appeared in Elizabethan Bible in 1751). Each foreword gives a brief content of the book, its history, and shows its importance for saving man's soul and his earthly life. Explaining the content of the Old Testament books, the author of the forewords devotes special attention to their prototypal significance and to elucidating the Messianic places. Adhering to ancient isagogic traditions of the Holy Fathers (works of St. Basil the Great, St. Gregory of Nazianzus, St. Jerome and others), Scorina, as a talented scholar-popularizer, introduces much that was new in the presentation of the material; his forewords are written in the form of informal talks with the reader and their author's confidential reflections on the basic questions of a Christian's life. God's Commandments are presented in a verse form to facilitate their memorization. Being a doctor of "medical sciences", Scorina seems to analyse the state of spiritual health of the contemporary man diagnoses and offers the required medicine from the texts of Holy Scripture.

This is what he himself writes about spiritual medicine in his foreword to the Acts of the Apostles:

* In his deeds Polish King Sigismund I refers to Orthodox believers as schismatics (apostates) and to churches—as synagogues.

"As an expert healer of our bodily disorders, the Great Luke of Antioch, Jesus Christ's evangelist, saw that all our words are fleeting and vane and wished to cure our souls... He knew that man lives not by bread or medicine alone, but rather by every word that comes from God's lips."

Scorina's publications are Orthodox in content, and intended, above all, to meet spiritual needs of the Orthodox Byelorussian population. Scholars have long since been pointing to this fact (N. Viktorov, P. Vladimirov, Academician E. Karsky and others). This is testified to by Scorina's fidelity to the dogmatic purity and completeness of the Orthodox understanding and interpretation of Holy Scripture, the use of the legacy of the Holy Fathers and the Slavonic tradition of a purpose-oriented, selective copying of biblical books, a tradition dating back to the times of the enlightening activity of Sts. Cyril and Methodius. Scorina's *Minor Itinerary Book* is compiled expertly and in accordance with the Orthodox book publishing church tradition. In terms of the selection of liturgical texts it is an Orthodox Psalter with offices which is very close to similar present-day editions. The texts include the Orthodox Creed (without the Catholic Filioque), prayers "For Orthodox Christians"; and there is no mention at all of the Primate of the Roman Church which was so typical of Catholic and Uniate texts of prayers.

The edition includes the Orthodox church calendar, akathistoi and canons to the Mother of God, to saints, and for the Holy Cross. All this testifies to the fact that by his religious convictions the pioneer printer was not a Catholic, Uniate or advocate of Reformation, but remained faithful to the Orthodox faith of his forefathers. The question naturally arises: why was it that in his publications Scorina persisted in calling himself by the Catholic name of Franciscij? After all, he hailed from the old Orthodox town of Polotsk which he loved so much. His father, brother and other relatives had Orthodox names (Luka, Ivan). When, under what circumstances, did he adopt the name of Franciscij? The existing hypotheses provide no conclusive answer. According to one version, the young man embraced Catholicism to facilitate his entering Cracow University and his further studies in Western Europe; according to another, at the age of ten, the boy, who had been baptized as Orthodox, was given the name of Franciscij as his family embraced Catholicism, and he took advantage of this circumstance to learn Latin from Bernardine monks of the Polotsk Catholic mission, (the latter attempted to make Orthodox believers join the Roman Church, as yet without insisting on their being re-baptized, and retaining the possibility for them of receiving Orthodox Holy Communion). What was Scorina's original name? For many years it was thought to be Georgij; this name was mentioned in a royal deed: "Georgij Franciscij Scorina". This version is being refuted, its opponents hypothetically proposing that the copyist had made a mistake by writing *Georgij* instead of *egregium* (respected or dear). However,

the conjectural date of the birth of the Byelorussian scholar—March 6, 1486—testifies in favour of the name Georgij. According to the Orthodox church calendar, March 6 (New Style) is the feast of St. George, Bishop of Amastrida, and his name might have been given to the baby at the baptism. On that day there was the sun's eclipse in Polotsk, which, it is believed, produced an extremely strong impression on Scorina's relatives, and it is for this reason that he later chose the image of a coupled sun and moon (the triumph of light over darkness) as his publishing symbol. But the date itself (March 6, 1486) is not supported by strict documentary evidence either, although it appears to be the most probable one.* The royal deed calls Scorina "renowned doctor Franciscij", who, it is believed, served as the secretary of the Danish king, then the secretary of a bishop in Vilna, founded a printing-house there, and ended up in emigration in Prague as the king's gardener, founder of the famous botanical gardens.

His being in the service of a bishop is one of the most puzzling episodes in the scholar's biography. As Scorina himself wrote, he was the "doctor and secretary of a bishop". But what bishop? The prevailing opinion was that the person in question was none other than the influential Catholic bishop Jan, an active opponent of Orthodoxy. But another version also seems realistic: he was the secretary of, or, at least, was in close contact with, an Orthodox bishop, Metropolitan Iosif III of Kiev and Lithuania, whose residence was in Vilna at that time, which in the 16th century was also the venue of the Western Orthodox Church's councils. Iosif III, former Archbishop of Polotsk, could possibly know Scorina from his childhood, help him get an access to the rich library of the Polotsk Santa Sophia Cathedral and the Cloister of St. John the Baptist, nourish him spiritually and give his blessing for the publication of books for Orthodox people. This version is supported by the fact that Scorina's publishing activity chronologically coincides with the time of the hierarchical ministry of Iosif III († 1534) and breaks off with the Metropolitan's death. The material participation by one of the members of the Vilna Orthodox community in Scorina's publishing business speaks in favour of the latter's contacts with the Metropolitan and this community. But this is also yet another version. A more realistic supposition is that while publishing books for the Orthodox and unofficially cooperating with the metropolitan, Dr. Scorina maintained contact with Catholic circles, diplomatically protecting by his Catholic name and doctorate his publishing activity from persecution. Hence the persistent repetition of the words "Doctor Franciscij Scorina" in his books as a token of neutrality of the publisher's stance and of his being independent from the Orthodox Church. It should be re-

* The year 1490 has been taken as the conjectural year of Scorina's birth for the celebration of the 500th anniversary of his birth.

membered that in 1491, Schwaipolt Fiol was condemned by the Inquisition in Cracow for publishing Orthodox Slavonic books. Scorina could not but know about this.

The external appearance of the printed works brought out by Scorina, which were so different from Slavonic ecclesiastical manuscript books, also seems to testify to their being "heterodox": Scorina's portrait, a thing so unusual for the Bible (which in itself does not contradict the purpose of the edition intended for home use), the realistic engravings-illustrations which are so at variance with the traditional style of iconography and so unusual for Slavonic books, the nude figures depicted in illuminations, the simple, clear-cut type so different from the accustomed Slavonic fanciful and intricate print, the absence of Orthodox symbols, and, finally, the new chronological system (from the Nativity of Christ) adopted in the West—all this outwardly testified so convincingly to Scorina being "heterodox" that his books were not accepted by the state of Moscow, although they were to be found there. In all probability, the fear of heretical doctrines coming from the West played the main role here. In the troubled times, which were so difficult for the Church, Scorina's innovatory publications could not be duly studied and appreciated.

As a publisher and artist, Scorina was far ahead of his time. His excellent, well thought-out editions were a model of an innovatory synthesis of the ancient Slavonic manuscript traditions and the achievements of the West European book-printing of the time. The aesthetic make-up of Scorina's books is very convincing, their architectonics and graphic design are harmonious and perfectly suited to the purpose. Everything—from the title page to the last line of the composed matter—betrays exquisite artistic taste. Thematical engravings and Scorina's portrait, their high artistic quality and standard of execution attract special attention. Referring to Scorina's books as "Slavonic elzevirs," V. Stasov wrote: "The refined drawing, the high skill of engraving, which shone for such a short period of time in Venetian and Scorina's publications, were never to be seen again in any Church Slavonic books throughout the entire second half of the 16th century, the whole 17th century, but then both of these publications exerted later a direct influence on the destinies of Russian engraving."**

Franciscij Scorina's Bible acquires a new lease of life today. His language has become outdated, but the content, the inspired tenor of his texts live on.

* A family of Dutch printers and publishers. The Elzevirs' Firm existed from 1581 till 1712. The word "elzevirs" came to be applied to editions distinguished for their high poligraphic standard.

** V. Stasov. "Review of D. Rovinsky's Manuscript Work Russian Engravers and Their Works from 1564 till the Foundation of the Academy of Arts."—In the book: *Otchet o sedmom prisuzhdenii nagrad grafa Uvarova* (A Report on the Seventh Award of Count Uvarov's Prizes). St. Petersburg, 1864.

The words of Our Saviour: *Peace be unto you* (Jn. 20.19) and *I command you, that ye love one another* (Jn. 15. 17) could well be used as an epigraph to them. We seem to hear through the ages the scholar's voice in defence of life, in defence of human soul, the voice of a Christian and patriot. Behind his lines we feel a sort of presage of ecumenism, a firm stance on the platform of fraternal love and accord. Through the strife and discord of his epoch he turned to pure gospel founts. Scorina's books are intended for the Orthodox but, in fact, are addressed to every Christian soul. In his address to people the enlightener is not bothered by the confessional differences of his time and calls upon all people to live according to the laws of love, charity and the fear of God.

The appearance in 1969 of his *Forewords and Afterwords* as a separate book, which has long since become a bibliographical rarity, testifies to the current interest in the scholar's texts. It is significant that the memory of Dr. Scorina, translator and publisher of the Bible, is now honoured by Beylorussians of various confessions and world outlooks: the enlightener's name and legacy serve the unity and enlightenment of the people.

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MENAION FOR JULY

Moscow. Moscow Patriarchate Publication, 1988
Part 1 — 592 pp.; Part 2 — 512 pp.; Part 3 — 416 pp.

With the blessing of His Holiness Patriarch Pimen, the Publishing Department of the Moscow Patriarchate has issued the eleventh volume of the series of liturgical Menaia—the Menaion for July. The edition consists of three parts (part 1—1st-10th day; part 2—11th-21st day; part 3—22nd-31st day). The frontispiece of each part is illustrated with a corresponding icon: St. Sergiy of Radonezh (16th century), Grand Princess St. Olga of Russia, Equal to the Apostles and Grand Prince St. Vladimir, Equal to the Apostles (these icons from the iconostasis of St. Vladimir's Cathedral in Kiev were painted in the late 19th century).

The new edition of the July Menaion keeps the contents of the last synodal edition, but may be regarded as better because it includes the new services to the icons of the Mother of God, to the Russian saints and to some universal and south-Slavonic saints.

In the preparation manuscripts were used belonging to the Russian St. Panteleimon's Monastery on Mount Athos, hand-written materials from the archives and libraries of our country, and services published earlier in separate impressions or printed in other service books.

In the last edition of the July Menaion there were only two services to the revered icons of the Mother of God: Kazan (July 8) and Smolensk (July 28). Now there are other services in honour of the Akhtyrka (July 2), Konevets (July 10) and Pochaev (July 23) icons of the Most Holy Theotokos.

On July 12 there is the service to the miraculous Athonite icon of the Mother of God "The Three-Handed", compiled in 1972 by the Serbian Archpriest Mirko Pavlović.

To whom should the believing Christian heart turn in its grief and sorrow but the Mother of God. A witness to Her speedy help of grace are the many hymnographic texts, compiled in honour and glory of the Most Holy Theotokos. The new

edition of the menaion includes several of them: troparion, canon and prayer to the Rudnensk icon (July 11); troparia and canons in honour of the icons: "Economissa" (July 5); "Signs from the Annunciation Icon in the City of Ustyug" (July 8); "Self-Painted" (July 12); "The Sign" in Chirski (July 16); Kaluga (July 18); Tambov (July 28), and Grebnya (July 28).

Last year the Russian Orthodox Church celebrated the Millennium of the Baptism of Russ. The jubilee year was marked by the publication of a new edition of the service to St. Vladimir (feast day, July 15).

The service was compiled in his honour already in the 13th century, the author of it is presumed to be the monk Grigoriy of Kiev-Pechery Monastery. In the 15th century the text of the service was markedly enlarged, written were a new canon, stichera, kontakia, and other canticles. In the 16th century there appeared a new version of the service which was included in the menaion of the synodal edition. (*Chestvovanie pamyati svyatogo ravnopostolnogo knyazya Vladimira v Drevnei Rusi, v yuzhnom i yugozapadnom slavyanstve* [Commemoration of Prince St. Vladimir, Equal to the Apostles, in Old Russia, and by Southern and Western Slavs]. Supplement to *Tserkovnye novosti*. St. Petersburg, 1888, No. 29, pp. 766-772). At that time, for the celebration of the 900th anniversary of the Baptism of Russ, the Holy Synod published the "Service and Akathistos to Grand Prince St. Vladimir, Equal to the Apostles" (Moscow, 1888).

In preparing the present volume the 1888 edition was taken as the basis, therefore when there are differences with other editions footnotes are added.

The Baptism of Russ was preceded by the enlightening work of Princess Olga, who was called in the olden days, "root of Orthodoxy". The Russian Church commemorates

St. Olga on July 11 and praises her as "ever-glorious" (troparion), "deservedly marvellous" (canticle 7 of the canon) "God-wise" (sticheron on "Lord, I have Cried").

In the former editions of the monthly Menaion, the service to St. Olga was printed in combination with the service to St. Euphemia the Martyr. The study of this hymnographic monument permitted to expand the text so it could be used for the All-Night Vigil and to be placed in the first place. The majority of the liturgical texts are borrowed from the Supplementary Pechery Menaion (Kiev, 1953).

The author of the service to St. Vladimir calls the Russian enlightener "our initiator in Christian piety" (sticheron for Small Vespers). And we are the witnesses to these just words. In the thousand years of her existence, Holy Russia has brought up a host of ascetics who have fed the Russian land with fruits of their piety.

In the last synodal edition of the July Menaion there were several services in honour of Russian saints: to St. Filipp, Metropolitan of Moscow (July 3); to our Holy and God-Bearing Father Sergiy, Hegumen of Radonezh (invention of his relics, July 5); to St. Prokopi the Blessed, Fool-in-Christ, of Veliki Ustyug (July 8), to St. Antony of Pechery, the founder of Russian monasticism (July 10); to Sts. Boris and Gleb the Sufferers (July 24), and to St. Makariy of Zheltovodsk (July 25).

In the present edition added are the following services; to St. Arseniy Bishop of Tver (translation of his relics, July 2); to Orthodox Princes Sts. Vasilii and Konstantin of Yaroslavl (July 3); to Sts. Ioann and Longin of Yarenga (translation of their relics, July 3); to St. Vasilii, Bishop of Ryazan (July 3); to St. Nikodim of Kozhezersk (July 3); to St. Ioann, Fool-in-Christ of Moscow (July 3); to Orthodox Prince St. Andrei Bogolubsky (July 4); to Orthodox Maid St. Iuliania of Olshanka (July 6); to

Orthodox Princess St. Evdokia (pro-fessed Mother Evfrosinia, July 7); to the Martyr St. Simon of the Voloma (July 12); to St. Stefan of Makhreshche (July 14); to Orthodox Prince St. Vladimir and Princess St. Agrippina of Rzhev (July 15); to St. Irinarkh of Solovetski Monastery (July 17); to St. Leonid Ustnedumsky (July 17); to St. Ioann the Long Suffering of Kiev-Pechery (July 18); to Orthodox Prince St. Roman of Ryazan (July 19); to St. Avraamiy of Gorodets, of Chukhlomskoye Lake (July 20); to St. Moisei Ugrin of Kiev-Pechery (July 26); to Hermann of Alaska (July 27); to the Blessed St. Nikolai Kochanov, Fool-in-Christ of Novgorod (July 27); St. Pitirim, Bishop of Tambov (July 28), and to St. German of Solovetski Monastery (July 30).

On June 10, 1981, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Synaxis of the Saints of Radonezh was instituted on July 6 (19) (the day after the feast of the invention of the relics of St. Sergiy of Radonezh). This feast has its own history. Back in the 17th century the first lists of the disciples of St. Sergiy were drawn up and the "Canon of Prayer to Our Holy and God-Bearing Father Sergiy and to His Disciple St. Nikon, the Miracle Workers" was published.

The following development is connected with the name of Metropolitan Filaret (Drozdov; † 1867) of Moscow. In 1843, the father superior of the Trinity-St. Sergiy Lavra, Archimandrite Antony Medvedev († 1877) with the blessing of Metropolitan Filaret opened a cenobitic section of the Lavra—the Gethsemane Skete. On September 27, 1853, the refectory church was consecrated to Sts. Sergiy and Nikon of Radonezh and in time for the "summer" feast of the invention of St. Sergiy's relics (July 5) the service was compiled to "our fathers Sts. Sergiy and Nikon, the Miracle Workers of Radonezh." Its text is a combination of the services to St. Sergiy (September 25) and St. Nikon (November 17). The significance of this manuscript service consists in the fact that the liturgical practice of the Trinity-St. Sergiy Lavra of the 19th century was already fixed in it.

The solemn celebration of the Synaxis of Radonezh Saints was first held in the year of its institution. Later a special service was compiled which is entered in the July Menaion on the 6th day. According to the

liturgical practice of the Trinity-St. Sergiy Lavra, the feast of St. Sergiy has two afterfeasts. Therefore on the 3rd day of the feast the above-mentioned service to Sts. Sergiy and Nikon can be performed. In the present edition it is given according to the Gethsemane manuscript of 1853, including the canon of mid-17th century.

Of special interest is the service to the glorification of the Russian miracle workers (July 16). The institution of this feast is connected with the name of St. Makariy, Metropolitan of Moscow (feast day, December 31). St. Makariy headed two Moscow Councils in 1547 and 1549, at which new Russian saints were canonized. The given service is dedicated to their conciliar glorification. It was compiled by Monk Grigoriy of the Transfiguration-St. Evfimiy Monastery in Suzdal. The old Church tradition assumed it to be held on July 17, probably because on July 16 there is a service to the Holy Fathers of the Six Ecumenical Councils in the Menaion. But the service to the Holy Fathers is held on July 16 only if it falls on a Sunday, otherwise, according to the Rule, it is held on the nearest Sunday. In consideration of this it is more expedient to hold the service to the Russian miracle workers on July 16, on the next day after the Feast of St. Vladimir. This regulation was made by well-known Russian hymnographer, Bishop Afanasiy Sakharov († 1962).

July 19, 1903, was the invention of the relics and glorification of St. Serafim of Sarov. With his name is connected the veneration of the miraculous icon of the Mother of God "Eleusa", or as the saint himself called it, "Consolation of All the Afflicted". The feast of the Icon "Eleusa" is established on July 28, most likely because on that day the Holy Apostle Prochorus, whose name St. Serafim was given at Baptism, is commemorated. July 28, however, coincides with the feast of another miraculous icon of the Mother of God, the Icon of Smolensk. That is why in the new jubilee edition of the July Menaion the service to the "Eleusa" Icon is inserted alongside the service to St. Serafim on his feast day (July 19) for joint celebration. According to the Rule the Icon of the Mother of God "Eleusa" is celebrated again on July 28.

Many commemorations of Russian

and universal saints in the new edition are marked by troparia and kontakia: to St. Fotiy of Moscow (July 2); Sts. Anatoliy and another Anatoliy, the Recluse of Kiev-Pechery (July 3); St. Evfimiy of Suzdal (invention of relics, July 4); Orthodox Prince St. Gleb Vsevolodovich Gorodensky of Kiev (July 6); St. Sisoï of Kiev-Pechery (July 6); the righteous Prokopiï Ustyansky (July 8); St. Siluan the schemamonk of Kiev-Pechery (July 10); Arkadiy of Novotorzhski (invention and translation of relics, July 11); the First Martyrs of Russia Feodor the Varyangian and his son Ioann (July 12); St. Arseniy of Novgorod (July 12); St. Pamba the Recluse of Kiev-Pechery (July 18); the three holy hierarchs: Dimitriy of Rostov, Mitrofan and Tikhon of Voronezh (July 19); St. Paisiy of Kiev-Pechery (July 19), and St. Afanasiy of Brest (July 20), St. Anna of Kashin (invention of her relics July 21); St. Onufriy the Silent and St. Onisim the Recluse of Kiev-Pechery (July 21); St. Korniliy of Pereyasavl (July 22); St. Polikarp, the Archimandrite of Kiev-Pechery (July 24); the youth-Schemamonk Bogolep of Cherny Yar (July 24); St. Moisei of Kiev-Pechery (July 26); the Synaxis of Smolensk Saints (July 28), in honour of the translation of the Velikoretskoe Icon of St. Nicholas from Vyatka to Moscow (July 29, the service will be included in the new Supplementary Menaion), and Sts. Konstantin and Kosma of Kosin (July 29).

The services to the Martyr St. Parasceve (July 26) and the Martyr Seraphima (July 29) were not included in the monthly menaion formerly; and the service to the Martyr St. John the Warrior (July 30), since long ago venerated especially in Russia as the protector of sufferers and patron of soldiers, was entered in the Supplementary Menaion (St. Petersburg, 1915). In the jubilee edition of the July Menaion this shortcoming has been corrected and at the same time it was possible to trace how through the centuries the reverential veneration of some saints of God has increased. It was expressed by compiling to them troparia, kontakia, stichera and canons. Many of the new services have been supplemented by them.

The monks of Russian St. Panteleimon's Monastery on Holy Mount Athos revere especially their heavenly patron. At the request of the Publishing Department they gave

for publication the liturgical texts dedicated to the feast of the Great Martyr St. Panteleimon. "Another" canon to the saint, with refrains at canticle 9, is included in the new edition.

Since the early days, as witnessed by the Horologia, in the liturgical life of the Russian Orthodox Church were known the troparion and kontakion in honour of the Nativity of St. Nicholas, Archbishop of Myra in Lycia. Undoubtedly, the celebration of the event just as of the Nativity of the Holy Prophet, Forerunner and Baptist of the Lord, St. John (June 24) is connected with the special veneration of the saint as a speedy helper and great miracle worker. The texts of the troparion and kontakion are included in the

jubilee edition on the 29th day.

From among the universal saints, commemorated by troparia and kontakia are St. Juvenalius, Patriarch of Jerusalem (July 2); the Great Martyr Nedela (Kyriakia, July 7); St. Theodoret, Bishop of Edessa (July 9); St. John the Cave-dweller of Babylon and his brother Theodosius the Stylite of Edessa (July 9), the Martyrs Michael the Seer of Dreams and John the King of Persia (July 9); the Hieromartyr Cyril, Bishop of Gortyna (July 9), St. Pambas, the Desert-dweller (July 18), and the Righteous Aaron the Chief Priest (July 20).

The July Menaion also contains services to the Athonite and south Slavonic saints: St. Nikodimos Hagiorites (July 1), St. Joann of Rila

(in honour of the return of his holy relics from Tirnovo to the Rila Monastery, July 1); the Synaxis of the Holy Fathers of Hilandari Monastery (July 13); Righteous Stjepan of Serbia (July 19); to the seven Slavonic-Bulgarian enlighteners, Equal to the Apostles, Sts. Methodius, Cyril, Clement, Naum, Savva, Gorazd and Angelariy (July 27) and St. Angelina of Serbia (July 30).

The liturgical texts of the services, troparia, and kontakia end with brief accounts of the saints' lives. Many of the hagiographic texts are provided with iconographic outlines.

The July Menaion has a supplement of 48 icons of saints of the given month.

A. SAMOILOV

ENROLMENT IN THE THEOLOGICAL SCHOOLS OF THE MOSCOW PATRIARCHATE

The enrolment rules of theological schools are published in the Russian edition of the **JMP** No. 4, 1989.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

Men from the age of 18 to 35, with secondary education, can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions—the theological academies (men up to the age of 50)—must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspondence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

Men and women with secondary education can also enrol in the four-year Precentorial School at the Moscow Theological Academy and Seminary and in the three-year Precentorial Courses at the Leningrad Theological Academy and Seminary.

The addresses of the theological academies and seminaries are:

1. Moscow Theological Academy and Seminary—The Trinity-St. Sergiy Lavra, Zagorsk, 141300, Moscow Region, USSR.
2. Leningrad Theological Academy and Seminary—17 Obvodny Kanal, Leningrad, 193167, USSR.
3. Odessa Theological Seminary—4 Mayachny Pereulok, Odessa, 270038, USSR.



THE CATHEDRAL OF THE HOLY SPIRIT AT THE VILNO MONASTERY



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